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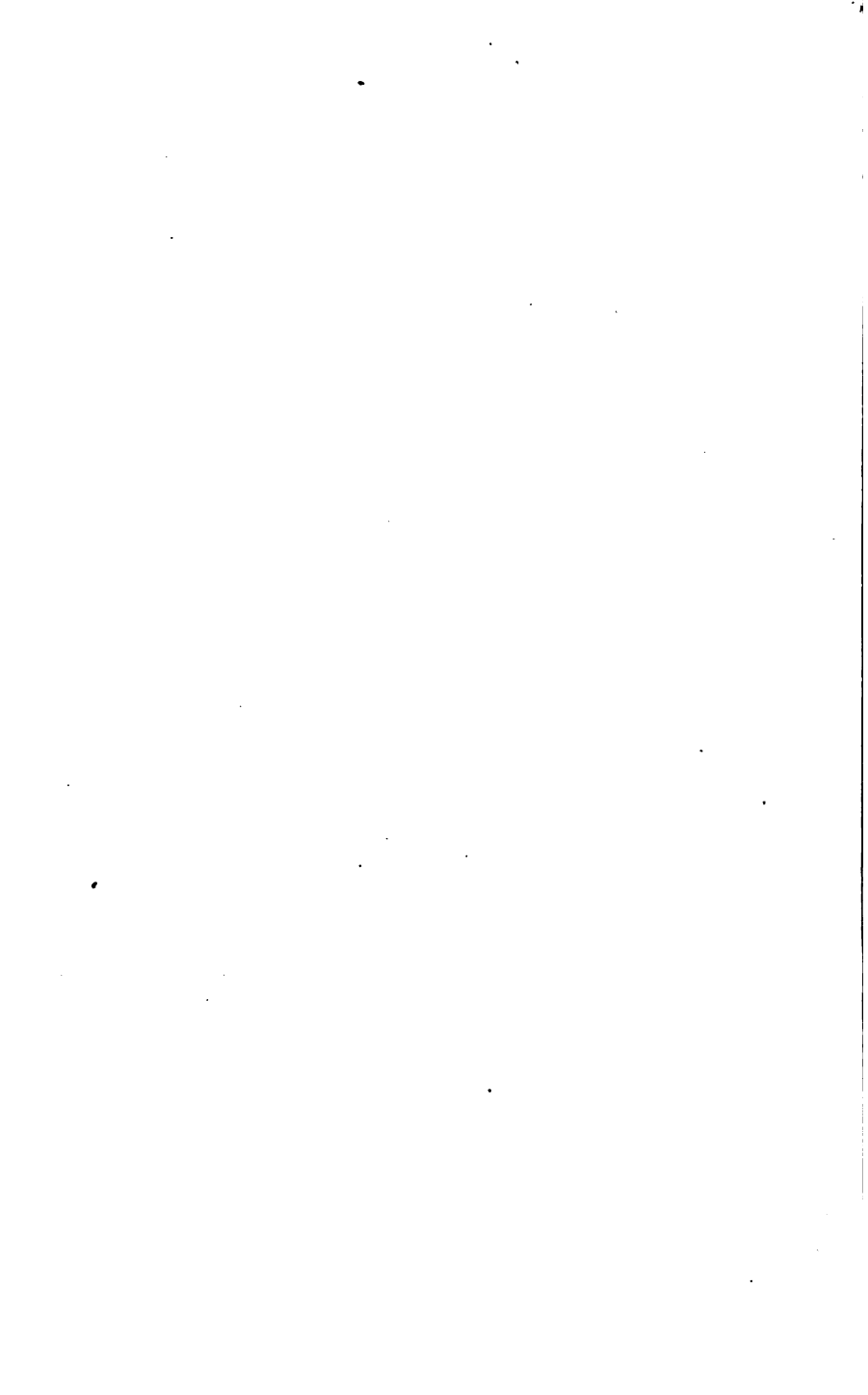
PSYCHOLOGICAL MANUAL  
OF THE  
METHODS OF THE  
METHOD CHURCH IN ANDOVER, MASS.

AUGUST, 1859.



ANDOVER  
PRINTED BY MARSH & COMPANY

1859.



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PREFATORY NOTE. MAIN

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THE first printed Manual of the South Church in Andover bears the date of December, 1812. It contained the Form of Admission, and the names of 268 members. A second Manual was issued May 12, 1834. It contained the names of 528 members, two pages of Historical Items, some account of the Church Order, the Answer of Rev. S. Phillips to the question, "What shall we do that we may keep in mind our Covenant?" and the Questions for Self-Examination. The Manual published in 1848 included nearly the same matter; its Catalogue numbered 447 names.

The present enlarged Manual has been prepared after protracted labor. The records of the church, and parish, and town have been painfully searched. Free use has been made of the memories of old and young inhabitants, and of former residents. Abbott's History of Andover, and the Genealogical Register of the Abbott Family, have been of constant

service. For the notices of the first three pastors, *The Annals of the American Pulpit*, *Alden's Epitaphs*, *Hallock's Life of Dr. Edwards*, *Taylor's Memoir of Judge Phillips*, and the *Memorial of the Semi-Centennial Celebration of the Founding of the Theological Seminary*, have furnished largely both facts and language. The Deacons of the church have, from the beginning, been often consulted, and have fully coöperated, as far as possible, in the work.

The compiler, not presuming that there are no mistakes, suspicious of numberless ways in which mistakes may creep in, does yet put the work to press in the belief that some useful facts have been rescued from oblivion, and in the hope also that some new interest may be excited in the not unimportant matter of order in the Lord's House.

G. M.

ANDOVER, AUGUST 1, 1859.

## FORM OF ADMISSION.



### ADDRESS.

*Beloved Friends,—*

You have presented yourselves before God, and his people, and the world, to make a solemn profession of your religious faith, and to take upon you the bonds of the everlasting Covenant. We trust you have well considered the nature of this transaction — the most solemn and momentous in which a mortal can ever engage, and that you are prepared, by divine grace, to give yourselves away, as a living sacrifice, holy and acceptable to God through Jesus Christ.

*You will now attend to the*

### CONFESSION OF FAITH.

1. You believe in one only living and true God — the Father, Son, and Holy Ghost; and that it is the duty of all intelligent creatures to love and obey Him.

2. You believe that the Bible is the Word of God; that it was given by the inspiration of the Holy Ghost; and is the sufficient and only rule of faith and practice.

3. You believe that God created man upright; you believe the fall of man, the depravity of human nature, and that men, unless they are born again, can never see the kingdom of God.



4. You believe in the incarnation, obedience, suffering, and death of Christ; his resurrection and ascension; that he alone, by his suffering and death, hath made atonement for sin; and that he ever liveth to make intercession for us.

5. You believe that Christ hath appointed two special ordinances — Baptism and the Lord's Supper.

6. You believe in the future existence of the soul; that there will be a resurrection of both the righteous and the wicked — a day of final judgment; that all will receive according to their works; that the wicked will go away into everlasting punishment, and the righteous into life eternal.

*Thus, you profess to believe.*

[Those who have not been baptized, here receive the ordinance of Baptism.]

*You will now enter into solemn Covenant with God and with this Church.*

### COVENANT.

You now, humbly and penitently asking the forgiveness of all your sins, through the blood of the great Redeemer, give up yourselves to God, in an everlasting Covenant, in our Lord Jesus Christ; and as in the presence of God, angels, and men, you solemnly promise, that by the assistance of the Holy Spirit, you will forsake the vanities of this present evil world, and approve yourselves true disciples of Jesus Christ, in all good carriage toward God, and toward man.

And you likewise promise, so long as God shall continue you among us, to walk in communion with the Church of Christ in this place; to watch over other professing Christians among us; to submit to the power and discipline of Christ in his Church, and duly to attend the seals and the censures, or whatever ordinance Christ has commanded to be observed by his people, so far as the Lord, by his Word and Spirit, has revealed, or shall reveal

to you to be your duty ; adorning the doctrine of God our Saviour in all things, and avoiding the appearance of evil ; and by daily prayer to Almighty God, in the name of his Son Jesus Christ, you will seek for grace to keep this Covenant.

*Thus, you covenant and promise.*

We, therefore, the members of this Church (*all the members of the Church here rise*), affectionately receive you to our communion and fellowship ; and on our part, engage to watch over your spiritual interests, and walk with you, in all the ordinances of the gospel as becometh saints. And may God of his infinite mercy give us grace to be faithful to him, and faithful to each other, while we live ; that we may be admitted, at last, through the merits of Christ, to the everlasting fellowship of saints and angels, in the presence of the Father, Son, and Holy Ghost. Amen.

## PRINCIPLES AND RULES OF CHURCH ORDER.

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1. A Christian Church is an association of professed followers of Christ, organized for the purposes of mutual watchfulness, the observance of the Christian Sacraments, the maintenance of Christian worship and instruction, and the extension of the kingdom of Christ in the world: such a body under Christ is fully competent to choose its officers, admit its members, administer discipline, and do all other acts necessary to the attainment of these purposes.

2. A Church, though thus independent of external authority, is bound in relations of mutual care and communion with other churches: and this Church will, in all ordinary cases, conform to the usages of fellowship as established among the Congregational Churches.

3. The permanent officers of a Church are a Pastor or Pastors, and Deacons. This Church also appoints a Church Committee, to examine candidates for admission and to secure a faithful attention to discipline.

4. The Church Committee consists of the Pastor, the Deacons, and four other brethren. The last are chosen for four years, and their terms of office are so fixed that one vacancy occurs every year. No one of these is to be elected two immediately successive terms. The Committee choose annually, from their own number, the Clerk and Treasurer of the Church.

5. Persons applying for membership are approved by the Church Committee, and having been propounded for at least two Sabbaths, are admitted by vote taken on the afternoon of

the Preparatory Lecture: and become members on publicly consenting to the confession of faith and covenant.

6. Those who bring letters of recommendation from other churches, submit their letters to the Church Committee: if approved, they are propounded two weeks and received to fellowship by vote taken on the afternoon of the Preparatory Lecture.

7. All members of this Church, removed to other towns or attendant at other places of worship in this town, are expected to ask for a recommendation and dismission to the church with which they are worshipping, within one year after their removal, unless excused by the Church Committee.

8. Members of other churches, wishing to commune with this Church for more than one year, are desired to request a dismission and recommendation to this Church, unless there be special reasons for delay.

9. The occasions of discipline are of two kinds — Private, as wrong done to an individual; Public, as wrong done to the Church by immoral conduct, and cherished disbelief of the fundamental doctrines of the Bible.

10. The rules of Christ, as enjoined Matt. 18: 15—17, are to be literally followed by members of this Church in all cases of private offence; and the spirit of these rules is to govern all disciplinary processes in relation to members guilty of other offences.

11. This Church has had and still has occasion to specify and condemn long-continued absence from its communion and worship, failure to share the support of its religious institutions, neglect of family prayer, the sale or use of ardent spirits, except for mechanical, medicinal and sacramental purposes, the holding of men in slavery, and the defence of the system of American slavery.

12. The censures of the Church are admonition and excommunication: Admonition may be administered privately or publicly, according to the circumstances of the case. Excommunication is simply the withdrawal of fellowship, and should be as severe as the particular instance may demand.

13. The Annual Meeting of the Church is on the second Monday of January.

14. The weekly prayer meeting of the Church is on Wednesday evening.

15. The Lord's Supper is administered in the afternoon of the first Sabbath in January, March, May, July, September and November.

16. The Preparatory Lecture is on the Friday afternoon next preceding each communion Sabbath.

17. The Church, whenever they come to the table of the Lord, cordially invite those who are in regular standing as members of other churches, of whatever name or denomination, to unite with them in celebrating his love.

18. Baptism is administered to adults at the time of their profession of faith, and to the children of the Church on the afternoon of communion, and at such other times as parents find more convenient for presenting them.

The above Principles and Rules were adopted at the Annual Meeting, Jan. 17, 1859.

a. The Church also elect annually a Sabbath School Committee, who provide for the superintendence of the School, and attend to all its other interests, which may be presented to them. A Sabbath School Librarian is annually elected by the Church.

b. The Church likewise, each year, pass a vote specifying the chief objects of benevolence for which collections shall be taken, and the times of taking them. Collectors are appointed by the Pastor, in different sections of the Parish.

c. A small fund, the donation of Rev. SAMUEL PHILLIPS, and SAMUEL ABBOTT, Esq., is held in trust, by the Pastor and Deacons of the Church, the avails of which, together with such a number of the collections taken up after the celebration of the Lord's Supper as the Church direct, are distributed among the poor, especially the poor of the Church, according to their necessities.

# A N S W E R

OF THE

FIRST PASTOR OF THE CHURCH, REV. SAMUEL PHILLIPS,

TO THE QUESTION,

WHAT SHALL WE DO, THAT WE MAY KEEP IN MIND OUR COVENANT?

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1. Very diligently and devoutly attend to the Covenant, whensoever it is publicly propounded to any person ; and yield your assent and consent to every article and tittle of it.

2. Not only wait upon Christ, at his table, on all opportunities ; but always eye the Lord's Supper as the SEAL of the Covenant. And every time you partake, realize that you have bound yourselves afresh to keep covenant with God ; for, to take the sacrament, is to take the oath of obedience and loyalty.

3. Look upon the holy Scriptures, in your daily reading of them, as the book of the Covenant ; for so it is, inasmuch as it exhibiteth our duty towards God and man ; and also, what we may hope and expect to receive from the hand of God, if we keep his statutes. *Exod. 24 : 7.*

4. Labor to have it impressed and fixed upon your minds, that heaven and earth are witnesses of your covenanting with the great God ; and that God, angels, and men, will certainly appear as such, either for or against you, in the day of reckoning.

5. Discourse frequently together of the things pertaining to the kingdom of God ; and particularly of the Covenant, viz. :

the precepts, prohibitions, promises and threatenings; of the vows, which you have made, and the comfortable experience, which you and others have had of God's gracious presence, etc. This practice will be of eminent service to help the memory, as also to quicken unto obedience.

6. Frequently renew your covenant with the Lord in secret, as becomes those who resolve to stand to what they have said; — this is not only the duty, but, I should think, will be also very much the delight, of a sincere soul; and a choice help it is, to revive our remembrance of the Covenant, and to excite our affections; and to quicken us to mend our pace.

7. Keep your Covenant by you, as a memorial of the solemn transactions which have passed between God and you, and frequently review the same.

8. And lastly, *prayer*, must always be one direction. And this duty must be attended and performed, not only in public, and in and with the families, which you respectively belong unto, but also in secret; — *Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father, which is in secret.* Matt. 6 : 6. This duty of secret prayer I hope you do not dare to neglect; you cannot, I think, ordinarily omit it, if you have a living, holy principle within you. Well; and you must pray especially for spiritual blessings; and in particular, that the Lord would please to put his *law in your inward parts, and write it in your hearts*; “that he would make it ready and familiar to you, at hand when you have occasion to use it, as that which is written in the heart; — that He would work in you a strong disposition to obedience, and an exact conformity of thought and affection to the rules of the divine law, as that of the copy to the original.” You have a disposition this way already — pray that it may abide and grow, and plead that precious promise in Jer. 31 : 33; and, the more you are disposed this way, the less danger will there be of your forgetting the Covenant of the Lord your God.

USE. — From what has been said, let professors be exhorted, *to put one another in mind of their Covenant duties and obligations*. It is true, we may not watch over others, and neglect ourselves, as some, to their great reproach, are said to do; neither may our charity end at home; for the law of God obliges us to love our neighbor as ourselves. And again it is written, *Exhort one another daily*. — And it is remarked concerning those that fear the Lord, that *they spake often one to another*; Mal. 3 : 16. — And have we not expressly bound ourselves, by Covenant, to watch over one another? Yes, verily: How then shall we dare neglect it; especially considering that a great deal of sin and sorrow might, probably, be prevented, if professors would in this way be kind and faithful to one another? Thus, for instance: when a neighbor or brother is observed to be going into temptation, or in present danger of falling into some transgression, it is not improbable that these words, spoken, in a suitable manner, in his hearing, *Remember your Covenant*, would prevent his fall; or, if he has already fallen, it may be those words would be the means of recovering him out of the snare of the devil; and of bringing him unto unfeigned repentance. — And so — if you see a brother, backward to any good work, respecting either God or man — perhaps this memento would shame and quicken. Now, we are undoubtedly obliged to do this, and much more, to prevent each other's hurt, and to promote each other's good; O! let us not be negligent.



# QUESTIONS

FOR

## SELF-EXAMINATION.

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1. What *opinions* do I adopt, and habitually defend and inculcate? Are they in accordance with the *Scriptures*, and with my *profession* of faith?

2. What is the prevailing tenor of my *conversation*? Is it spiritual, or worldly — serious, or trifling?

3. With whom do I *associate*, as my *intimate friends*? What are the prospects for *another world*, of those, in whose company I most delight?

4. What influence has my *example*, upon my friends and acquaintances? Is it holy, or unholy? Will it save, or destroy?

5. How far am I governed by a regard to the opinions, the customs, and the fashions of the *world*? Had I rather be regarded as polite and fashionable, than as meek and holy?

6. Do I esteem it a *privilege* to *deny* myself for *Christ's* sake? And is it a *pleasure*, rather than a *grief*, to be asked to contribute to advance his kingdom?

7. Do I *study* the Bible? Do I *understand* and prize, above all price, its glorious *doctrines*? Do its *precepts* regulate my intercourse with men, and my communion with God?

8. Do I perform the duty of *secret prayer*? How *often*, and

with what *spirit*? Is my enjoyment in these seasons so great, that I can truly say, *My soul thirsteth for God*, for the living God — when shall I come and appear before God?

9. How do I spend the *Sabbath*? Is it, to me, a day holy to the Lord, and honorable? How much of its time do I waste in indolence — how much devote to business — how much to dress — how much to my *soul*?

10. Do I strive, at all times, to act from a fixed regard to the *glory of God* — to resist and overcome *sin*? And am I *willing*, when I pray for knowledge, zeal, self-denial and holiness, that my prayers should be *answered*? And do I prove that I am thus willing, by a diligent use of *means* for the attainment of these blessings?

11. What are the *feelings* that I cherish towards the Church? How do I *speak* of its officers, its members, its proceedings, its plans of doing good, and its covenant obligations? Had I rather suffer, if need be, than be the occasion of injuring its influence and of bringing it into reproach?

12. Do I, in my dependence on the Holy Spirit, govern my *temper*, subdue my *passions*, and quell a spirit of *complaining* of those around me, and of *fault finding* with my brethren? Am I of a meek, a forgiving, and forbearing temper? And is there, in my tongue, the law of kindness?

13. If a parent, are my children baptized — instructed in the truth — commended to God in prayer, and educated for eternity?

14. What *proportion* of my worldly property do I sanctify to the Lord? In what do I *deny* myself, for the purpose of doing good?

15. What poor child of God have I ever made comfortable and happy? To how many widows and orphans — to how many perishing heathen, will the Saviour point, in the last day, and say unto me, Inasmuch as ye did that deed of charity unto one of the least of these, ye did it unto me?

16. Do I love the *souls of sinners*? Do I *feel* for them, as did

the Man of Sorrows, when he looked upon the city abandoned of its God? Is there *one* to whom I am *faithful*, and for whose conversion I feel *intense anxiety*?

17. Am I interested in the weekly Prayer Meetings — the Monthly Concert — the Sabbath School? And do I *sustain* them, by my *presence*, my *influence*, and my *heavenly mindedness*?

18. Is my zeal *periodical*, or *constant*? Is it for *self*, or for *Christ*? Do I realize my infinite ill desert as a rebel against God, and humble myself at the foot of the cross; pleading, whatever be my petition, *Do thou it, for THY NAME's sake*?

19. Do I realize that I am to *live* but *once*? That the character I form here, whether holy or sinful, will be *mine* forever? that the influence I am exerting will be *felt* when I am *dead*?

20. Do I *live* as though I was *bought* with *blood*; and had *given myself* to Jesus Christ? Is it my prayer, in sickness or health, joy or sorrow, life or death, *Thy will, O God, be done*?

# HISTORICAL SKETCHES

## OF THE

# PARISH AND CHURCH.

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### I.

#### ORGANIZATION OF THE SOUTH PARISH.

THE town of Andover, embracing the present towns of Andover and North Andover, and the south portion of the city of Lawrence, was settled as early as 1643. "The Church of Andover" was organized Oct. 24, 1645. The first meeting-house was built near the old burying ground in North Andover, and stood till 1711. The larger portion of the inhabitants, for several years after the settlement, resided in that part of the town. When, however, in 1707, it was thought necessary to build a new meeting-house, the votes of the town show that the bulk of population was in the southerly part. For, "Sept. 9, 1707, voted to set the meeting-house on the spot of ground near the wood called Holt's wood, where the cross-paths meet at the south-west corner of George Abbot's ground." Forty-five residents and proprietors immediately petitioned to the General Court against this vote, alleging that the spot was not central, that the consent of the proprietors had not been obtained, and that such a distance would

greatly incommode the Rev. Mr. Barnard, who lived near the old meeting-house. Dec. 29, 1707, the town appointed a committee "to attend the gentlemen of the General Court's Committee, to view the places, and reply to allegations of the petitioners." Feb. 27, 1708, commissioners were chosen to take the valuation of the state of the town, in obedience to an act of the General Court. On taking a vote, the same day, to see if the town would set the meeting-house differently, the same spot was chosen as before. Another attempt was made to reverse the decision Oct. 12, 1708, but it was "voted to build in the same place: 88 votes, casting vote was number 24." After another hearing before the General Court, that body ordered, Nov. 2, 1708, that the town be "forthwith divided into two distinct precincts, and that Col. [Francis] Wainwright, Maj. [Stephen] Sewall, Maj. [Henry] Somersby, and Nehemiah Jewett, Esq., be a committee to perform that division and make it equal for north and south precincts, within the space of two months, next coming, unless in the interim the town agree thereon and make it themselves, and that thereupon the north division take the present meeting-house and repair and add to it as they please.

"That there be forthwith laid out for the minister of the south precinct fourteen acres of land for a house lot, and forty acres at a further distance, part of it lowland, to make meadow, of the common land in said precinct, which will make them equal to the other division, to be for the use of the ministry forever.

"That the inhabitants and proprietors of the south division build a convenient meeting-house for their own use, and a ministry house.

"Upon all which Mr. Barnard, the present minister, shall declare his choice of which congregation he will officiate in, and that precinct, north or south, shall fully and wholly perform the past contract of the town with him, and the other precinct or division of the town shall call and settle another minister for themselves.

"And the inhabitants of the respective precincts and divisions

are hereby impowered to make choice of some discreet persons among themselves, as committees, to manage and govern their affairs with respect to building a meeting-house and ministry house, the making assessments to defray the charge thereof, and for the support of the ministry, and to appoint collectors to gather the same;—and are advised and directed to proceed in these several articles with that peace and friendship, one towards another, that they may honor religion and the government, and themselves.”

The committee thus appointed ran the following boundary line, as reported to the General Court, April 12, 1709: “Beginning at a great pitch pine tree, near Merrimack River, marked with stones about it, and the west corner of Richard Barker’s land, and is said to be the bounds between his land and John Guttersen’s land, so called, from said pine tree on a straight line to a stake and heap of stones about it at the corner bounds between Walter Wright and Hooker Osgood, and from thence on a straight line to a white oak tree marked A and R, being a bound tree between said town of Andover and Reading, with stones about it, standing on a hill known as Osgood’s Hill.”

A protracted controversy ensued with regard to six or seven persons whose dwelling-houses were near this line. The points in contention were settled by mutual agreement Nov. 7, 1711. The line was renewed by a mutual committee of the parishes, Oct. 7, 1754.

The town delaying, if not refusing, to lay out the land and lot ordered by the General Court, that body, on petition of the south precinct, appointed, Feb. 16, 1710, the committee above mentioned to do it. Nov. 7, 1710, the south precinct petitioned also that Mr. Barnard might be directed to choose his precinct, and the General Court desired him “to do so before the eleventh of December, or that then the south precinct provide for themselves.” Mr. Barnard remained in the north precinct.

The first meeting of the new precinct was warned by John Abbot, Joseph Ballard, George Abbot, Francis Dane, John

Russ and William Lovejoy, and was held June 20, 1709. Henry Holt was its Moderator, and George Abbot was chosen the Clerk.

### OFFICERS OF THE PARISH.

The following is a list of the successive Moderators of the Annual Meeting, Clerks, Treasurers, and Assessors, of the Parish, to the present date :

#### M O D E R A T O R S .

1709 Francis Dane.	1734 Dea. Nehemiah Abbot.
1710 Ens. William Lovejoy.	1735 Lieut. William Lovejoy.
1711 Capt. Joseph Chandler.	1736 Stephen Osgood.
1713 Ens. Francis Dane.	1737 Capt. John Chandler.
1714 Lieut. William Lovejoy.	1738 " "
1715 Dea. John Abbot.	1739 Dea. Nehemiah Abbot.
1716 " "	1749 Ens. George Abbot.
1717 Lieut. Francis Dane.	1741 Zebadiah Chandler.
1718 Sergt. William Chandler.	1742 Lieut. George Abbot.
1719 Dea. John Abbot.	1743 Capt. William Lovejoy.
1720 Lieut. Francis Dane. "	1744 Capt. Joseph Sibson.
1721 Dea. Nehemiah Abbot.	1745 Zebadiah Chandler.
1722 Stephen Osgood.	1746 Capt. George Abbot.
1723 Dea. Nehemiah Abbot.	1747 Ens. John Foster.
1724 " "	1748 " "
1725 Ens. John Chandler.	1749 Ens. Ebenezer Abbot.
1726 " "	1750 Ens. John Foster.
1727 Dea. Nehemiah Abbot.	1751 Mr. Isaac Abbot.
1728 " "	1752 Ens. John Foster.
1729 Ens. John Chandler.	1753 Mr. John Foster.
1730 " "	1754 Capt. George Abbot.
1731 " "	1755 Timothy Ballard.
1732 " "	1756 Capt. George Abbot.
1733 Capt. John Chandler.	1757 Dea. Isaac Abbot.

1758 Mr. William Chandler.	1802 Mr. Nehemiah Abbot.
1759 Capt. John Foster.	1803 Capt. Zebadiah Holt.
1760 " "	1804 " "
1761 " "	1805 " "
1762 Mr. Timothy Ballard.	1806 Dea. Daniel Poor.
1763 Capt. John Foster.	1807 " "
1764 Capt. George Abbot.	1808 Col. David Wood.
1765 Capt. John Foster.	1809 Mr. Joseph Phelps.
1766 George Abbot, Esq.	1810 Mr. Amos Blanchard.
1767 " "	1811 John Kneeland, Esq.
1768 " "	1812 Mr. Amos Blanchard.
1769 " "	1813 Capt. Solomon Holt.
1770 " "	1814 Mr. Joseph Phelps.
1771 Mr. Joshua Holt.	1815 Mr. Amos Blanchard.
1772 " "	1816 Mark Newman, Esq.
1773 Col. George Abbot.	1817 Amos Blanchard, Esq.
1774 Mr. Joshua Holt.	1818 Dea. Mark Newman.
1775 Col. George Abbot.	1819 Mark Newman, Esq.
1776 Capt. Joshua Holt.	1820 " "
1777 " "	1821 " "
1778 " "	1822 " "
1779 Capt. Henry Abbot.	1823 Maj. Nathaniel Poor.
1780 Capt. Joshua Holt.	1824 Mr. Enoch Frye.
1781 Mr. Nehemiah Abbot.	1825 Mr. Amos Abbott.
1782 Mr. Philemon Chandler.	1826 Capt. Benjamin Jenkins.
1783 Capt. Henry Abbot.	1827 Capt. Timothy Flagg.
1784 Mr. Philemon Chandler.	1828 " "
1785 Joshua Holt, Esq.	1829 " "
1786 Mr. Nehemiah Abbot.	1830 " "
1787 Joshua Holt, Esq.	1831 " "
1788 " "	1832 Capt. Thomas C. Foster.
1789 Mr. Philemon Chandler.	1833 Dea. Mark Newman.
1790 Mr. Nehemiah Abbot.	1834 Dea. Paschal Abbot.
1791 Capt. Daniel Poor.	1835 " "
1792 Mr. Philemon Chandler.	1836 Joseph Rice.
1793 Capt. John L. Abbot.	1837 Capt. Thomas C. Foster.
1794 Mr. Nehemiah Abbot.	1838 Albert Abbott.
1795 Joshua Holt, Esq.	1839 Maj. Joseph Rice.
1796 Mr. Nehemiah Abbot.	1840 Capt. Thomas C. Foster.
1797 Lieut. Zebadiah Holt.	1841 Capt. Joshua Ballard.
1798 Mr. Nehemiah Abbot.	1842 Nathan W. Hazen, Esq.
1799 Joshua Holt, Esq.	1843 Maj. Joseph Rice.
1800 Capt. Zebadiah Holt.	1844 N. W. Hazen, Esq.
1801 " "	1845 Thomas C. Foster.



1846 Asa A. Abbot.	1853 Joseph Rice.
1847 Capt. Thomas C. Foster.	1854 Albert Abbott.
1848       "       "	1855 C. G. McNeil.
1849 Dea. Joseph Cummings.	1856 John H. Manning.
1850 William Pierce.	1857 Hon. Amos Abbott.
1851 Hon. Amos Abbott.	1858 Capt. Thomas C. Foster.
1852       "       "	1859       "       "

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 CLERKS.

George Abbot,	1709-1726.	Ezra Abbot,	1803-1810.
John Abbot,	1727-1731.	Amos Abbott,	1811-1820.
Ebenezer Abbot,	1732-1741.	Abraham J. Gould,	1821-1827.
Thomas Abbot,	1742-1762.	John Flint,	1828-1831.
George Abbot,	1763-1765.	Mark H. Newman,	1832-1836.
Joshua Holt,	1766-1767.	Nathaniel Swift, Jr.,	1837-1843.
Henry Abbot, Jr.,	1768-1777.	Henry W. Abbot,	1844-1845.
Isaac Abbot, Jr.,	1778-1793.	William Pierce,	1846-1848.
John L. Abbot,	1794-1802.	Edward Taylor,	1849-1859.

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 TREASURERS.

Nehemiah Abbot,	1710-1729.	Samuel Abbot,	1780-1788.
George Abbot,	1730-1735.	Zebadiah Abbot,	1789-1790.
Josiah Chandler,	1736-1740.	Ephraim Abbot,	1791-1802.
George Abbot,	1741-1754.	Samuel A. Kneeland,	1803-1804.
Isaac Abbot,	1755.	William Foster,	1805-1810.
Henry Abbot,	1756-1757.	Mark Newman,	1811-1827.
Barachias Abbot,	1758-1760.	Timothy Flagg,	1828-1832.
John Abbot,	1761-1764.	Joseph Richardson,	1833-1834.
Henry Abbot, Jr.,	1765-1769.	Aaron Green,	1835-1844.
Nehemiah Abbot,	1770-1773.	Joseph Rice,	1845-1859.
John Abbot, 4th,	1774-1779.		

## ASSESSORS.

	YRS.
1709 John Abbot, 1710,	2
1709 Henry Holt, 1710-15,	7
1709 George Abbot, 1710-26,	18
1709 Francis Dane, 1711, 16,	3
1709 William Foster, 1710, 11, 20,	4
1709 Nehemiah Abbot, 1710-13, 25, 26,	7
1709 John Chandler, 1710, 12, 17-23, 33, 35, 40,	13
1712 Jonathan Blanchard,	1
1713 William Chandler,	1
1713 John Johnson, 1723,	2
1714 Thomas Chandler, Sr., 1715, 16,	3
1714 Nathaniel Abbot, 1715, 16, 19,	4
1714 James Johnson, 1715, 18,	3
1716 John Abbot, Jr., 1717, 18, 21, 22, 28,	6
1717 Thomas Chandler, Jr., 1722, 24, 29,	4
1717 William Lovejoy, Jr., 1718, 26, 27, 34,	5
1719 Thomas Blanchard, 1720, 21, 25,	4
1719 Hezekiah Ballard, 1724, 30, 36, 37,	5
1722 George Holt, 1723-25,	4
1723 Ephraim Abbot, 1724, 25, 32, 36,	5
1726 Ebenezer Abbot, 1727-30, 33, 40, 44, 45, 48, 51, 55,	12
1726 Josiah Chandler, 1727, 28, 30-34, 43,	9
1727 Abraham Foster,	1
1727 Samuel Blanchard,	1
1728 Stephen Abbot,	1
1728 Barachias Farnum, 1734,	2
1729 Nicholas Holt,	1
1729 Sherebiah Ballard, 1731, 39, 43,	4
1730 Jonathan Abbot, 1734,	2
1730 Zebadiah Chandler, 1732,	2
1731 Timothy Holt,	1
1731 George Abbot, Jr., 1732, 33, 35, 39, 52,	6
1731 Samuel Phelps, Jr., 1737, 38,	3
1732 Timothy Mooar,	1
1733 Henry Lovejoy,	1
1734 Zebadiah Abbot, 1735-39, 41, 48, 50, 53, 54,	11
1735 Timothy Abbot, 1736-38, 41,	5
1735 John Foster, 1741-46, 51, 52,	9
1736 William Wardwell,	1
1737 Thomas Abbot, 1738-46, 50-54,	15
1738 John Lovejoy,	

1739	David Abbot,	1
1740	John Holt,	1
1740	David Blunt, 1744,	2
1741	Thomas Holt,	1
1742	Philemon Chandler,	1
1742	John Dane, 1744, 59, 64,	4
1742	Isaac Abbot,	1
1743	Timothy Ballard, 1748, 50, 57,	4
1745	Joseph Foster,	1
1745	Henry Phelps,	1
1746	John Russell,	1
1746	Samuel Abbot,	1
1746	Barachias Abbot, 1756, 58, 60-63,	7
1747	Humphrey Holt,	1
1747	Timothy Chandler,	1
1747	James Russell,	1
1747	Henry Abbot, 1749, 56,	3
1748	Josiah Ballard,	1
1748	Nathan Chandler, 1750, 52,	3
1749	Samuel Lovejoy,	1
1749	Isaac Blunt, 1755, 59, 64,	4
1749	John Abbott, Jr.,	1
1749	Obadiah Johnson, 1751, 53, 55,	4
1750	Joseph Bigsby,	1
1751	Ebenezer Lovejoy, Jr.,	1
1751	Joseph Russell,	1
1752	Daniel Mooar,	1
1753	John Abbot, 3d,	1
1754	Thomas Phelps,	1
1754	Samuel Ames,	1
1754	Isaac Osgood, 1758,	2
1755	John Holt, Jr.,	1
1755	John Lovejoy,	1
1756	Stephen Blanchard,	1
1756	George Abbot, Jr., 1757,	2
1756	Thomas Holt, Jr., 1758, 59,	3
1757	Joseph Blanchard,	1
1757	Asa Abbot, 1765, 67-71,	7
1757	Nathan Abbot,	1
1757	Hezekiah Stiles,	1
1758	Samuel Phelps, 1763, 64,	3
1758	Joshua Holt, Sr., 1759, 61, 74-76,	6
1759	Zebadiah Johnson,	1
1760	Benjamin Holt,	1

1760	Timothy Mooar, Jr.,	1
1760	Philemon Chandler, Jr., 62, 63,	3
1761	Jonathan Holt,	1
1761	Thomas Abbot, Jr.,	1
1761	Hezekiah Ballard,	1
1762	Nehemiah Abbot, Jr., 1763, 64, 68-70, 75,	7
1762	Josiah Blanchard,	1
1762	Henry Abbot, Jr., 1763, 64, 66,	4
1765	Benjamin Ames, 1766, 67,	3
1767	John Abbot, 5th, 1766, 67,	3
1768	William Abbot, 1772-74, 77,	5
1769	Moses Abbot, 1770-74, 76-80,	11
1771	Zebadiah Abbot,	1
1773	William Foster, 1774, 75,	3
1776	Daniel Poor, 1777-79,	4
1778	Ephraim Abbot, 1779, 80,	3
1780	Benjamin Mooar,	1
1781	Barachias Abbot, Jr., 1782-4,	4
1781	Isaac Abbot, Jr., 1782,	2
1781	Jonathan Abbot, 1783-4,	4
1783	Jacob Osgood, 1784,	2
1785	John L. Abbot, 1786-94, 96,	11
1785	Timothy Abbot, 1786-88,	4
1785	Zebadiah Holt, 1786-90, 96, 97,	8
1789	Nehemiah Abbot, Jr., 1790-94,	6
1791	Ezra Abbot, 1792, 94, 96-1802.	10
1793	Jonathan Cummings,	1
1795	Zebadiah Chandler,	1
1795	David Gray, 1798-1804,	8
1795	Moses Abbot, Jr.,	1
1797	Joshua Chandler, Jr.,	1
1798	Zebadiah Abbot, 1799-1802,	4
1803	David Abbot, 1804-6,	4
1803	Solomon Holt, 1804-7,	5
1805	Joseph Stevens,	1
1806	Joseph Phelps, 1807-9,	4
1807	Job Abbot, 1808-17, 29-32,	15
1808	Hermon Abbot, 1809-21,	14
1810	Enoch Frye,	1
1811	Stephen Abbot, 1812-22,	12
1818	Benjamin Jenkins, Jr., 1819-23,	6
1822	James Abbot, 1823-25,	4
1823	Amos Abbott, 1724, 25,	4
1824	Joshua Ballard, 1825-27, 49,	5

1826	John Flint, 1827-31,	6
1826	Elijah L. Herrick,	1
1827	Paschal Abbot, 1828,	2
1828	Abraham J. Gould, 1829, 30,	3
1831	Joseph Holt, Jr., 1832-34,	4
1832	Nathaniel Whittier, 1833, 34,	3
1833	Asa A. Abbot, 1834-36, 42-44, 50-59,	17
1836	Joseph Rice, 1837,	2
1836	Albert Abbott, 1837-41,	6
1837	Jonas Holt, 1838-41,	5
1838	Abel Blanchard, 1839-41,	4
1842	Jacob Chickering, 1843,	2
1842	John Abbot, 1843, 44,	3
1844	Nathan B. Abbott, 1845,	2
1845	Eben P. Higgins, 1846-48,	4
1845	David Baker, 1846,	2
1846	Sylvester Abbot,	1
1847	Mencies C. Andrews,	1
1847	Hartwell B. Abbot, 1848,	2
1848	John H. Manning, 1849,	2
1849	Samuel Cogswell,	1
1850	David I. C. Hidden, 1851, 52,	3
1850	John L. Abbot, 1851, 52,	3
1853	Dean Holt,	1
1853	Nathan W. Hazen, 1854-56,	4
1854	William H. Foster, 1855-56,	3
1857	Jonathan Taylor,	1
1857	Timothy Abbot, 1858-59,	3
1858	William Abbot, 1859,	2

## II.

## MEETING-HOUSES.

The first business of the precinct was "to see whether we can agree where to set our new Meeting-House." Some action had doubtless been taken concerning its erection previously to the incorporation of the Parish. It was accepted Oct. 18, 1709, "where it now is raised and stands, viz.: at y<sup>e</sup> Rock on the west side of Roger brook."<sup>1</sup> £108 were levied to defray the charges of building. It was occupied for worship, January 1710. No account of its size and style is preserved. "Young men and maids had liberty to build seats round in the galleries on their own charge." In "seating the meeting-house" the committee appointed for the purpose were to act "according to their best and soundest judgment, having respect to money and age." May 12, 1734, was the last Sabbath of worship in the old house. Mr. Phillips preached from John 14 : 31 l. c. "Arise, let us go hence."

A vote was obtained in 1731, to "make an addition of room within the present meeting-house." April 1732, it was decided to make the addition on the outside of the house. This decision was reconsidered June 6, 1732, and it was "voted and passed, that the precinct will build a new meeting-house upon the school-house hill: known and commonly called Roger's hill."<sup>1</sup> An attempt was made in March of the following year to set the

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<sup>1</sup> The rock here mentioned was near the site of the present Centre School House, and was removed in the year 1844.

It should seem that this brook took its name from an Indian, in whose favor, in the original grant of the town, the following reservation was made: "Provided, that the Indian called ROGER, and his company, may have liberty to take alewives in Cochichewick River, for their own eating: but if they either spoil or steal any corn or other fruit, to any considerable value, of the inhabitants, the liberty of taking fish shall forever cease; and the said Roger is still to enjoy four acres of ground, where now he plants."—*Cbl. Records*.

house in the centre of the precinct, and the spot proposed was "the westerly end of Dea. Jno. Abbot's lot." Twenty-four votes were cast for this spot, and sixty-five against it. The committee for carrying on the work of this house were Barachias Farnum, Benjamin Abbot, Zebadiah Chandler, Timothy Holt, Henry Holt, Dea. John Abbot, Timothy Mooar, Dea. Nehemiah Abbot, and John Chandler. Five members of the committee were made a quorum. They seem not to have troubled themselves or the precinct with a comparison of many plans. It was simply determined to build the new house "after the same form and fashion" as the old. Its size was fixed by a second vote at "thirty feet between plate and sill, and forty-four feet wide, and fifty-six feet in length." Mr. Phillips preached the first sermon in it May 19, 1734, from 1 Chron. 29 : 13, 14. The delicate matter of "seating the meeting-house" was the occasion of several parish meetings during the whole year following. The proposition to sell pews was decisively dismissed. The lease of seats was once voted, but afterwards refused. It was proposed to seat "altogether by age," but it "passed on the negative." The privilege that the tax-payers should take their seats "according as the money was cast up by one head and rate of personal estate," was denied. Finally, the matter was adjusted by appointing one committee "to dignify seats and pews," and another committee to seat them "by their judgment, having respect to money and age." The report of this committee was accepted, with but eight dissentients. This mode was adopted substantially till 1757. That year, permission was given to tax-payers to choose their own pews, according to their rates, but this significant qualification was ordered : "to take off the money that is paid for negroes, and not allow their masters that money to seat upon." In 1761 several changes were made in the arrangement and number of pews. The next year pews were sold, and the highest tax-payers were given the choice ; thirty-three were sold, and the following persons were the purchasers, in the order of their assessments "in the last province rate : " John Foster,

Thomas Holt, George Abbot, Zeb. Abbot, Henry Abbot, Samuel Abbot, James Parker, Timothy Ballard, Timothy Chandler, John Abbot, Isaac Blunt, Timothy Holt, Nathan Chandler, Samuel Jenkins, Timothy Mooar, Samuel Osgood, Ebenezer Lovejoy, Jonathan Abbot, Jr., Zebadiah Chandler, Isaac Abbot, Jr., Isaac Lovejoy, John Holt, Jr., Joseph Russel, Samuel Blanchard, John Fisk, William Abbot, Jonathan Abbot, 3d, Joseph Sibson, Samuel Phelps, Isaac Osgood, Nehemiah Abbot, heirs of William Lovejoy, deceased, Joshua Holt, Jr. The other seats in the house continued to be chosen by the highest tax-payers as before. The scholars in Phillips Academy were allowed, in 1781, "the three back seats in the lower front gallery."

The following graphic description of this house, as it appeared to one of these scholars, is taken from a letter of Hon. Josiah Quincy to Mrs. H. B. Stowe :

"It was surrounded by horse-blocks innumerable, with a disproportionate number of sheds ; — for the pillion was the ladies' travelling delight, and alone or in pairs, with their husbands or fathers, they seldom failed to come trooping to their devotions. The church itself was a shingled mass, lofty, and, I should think, containing twice the area of its successor. This, however, may be the exaggeration of my boyish fancy, but it had three lofty stories, with three galleries in the interior, always densely filled with apparently pious zeal, and earnest listeners. In the left hand gallery sat the ladies, in the right the gentlemen, in the midst of whom and in front sat the tything man, with his white pole three or four cubits in length, the emblem of his dignity and power, and in his right hand a short hazel rod, which, ever and anon, in the midst of the sermon, to the awakening and alarm of the whole congregation, he would, with the whole force of his arm, bring down with a ringing slap on the front of the gallery, shaking it, at the same time, with a terrific menace, at two or three frightened urchins who were whispering or playing in a corner. In a square box in front of the pulpit sat the Deacons, one of whom had pen, ink and paper, and was carefully taking



the heads of the preacher's discourse, preparing documentary evidence, either that the sermon was old, or its doctrines new, or consonant with the orthodox platform. In the front gallery sat Precenter Ames, or Eames, with a pitch-pipe, the token of his authority, with which, as soon as the first line of the Psalm was read, he gave the note to the choir of both sexes, — twenty or thirty of each, — following the Deacon, reading line by line in an ecstasy of harmony which none but the lovers of music realize :

“ How pleased and blest was I  
To hear the people cry  
Come let us worship God to-day, —  
Yes, with a cheerful zeal  
We 'll haste to Zion's hill,  
And there our vows and homage pay.  
Zion, thrice happy place, etc., etc.

And the mighty congregation seemed to realize their felicity, for they joined the choir with a will, realizing or exemplifying the happiness of which they sung. It is true, as Washington Irving relates, concerning a like assembly in an English country parish, sometimes when they began —

“ Come, let us sing with one accord,”

it was a signal for parting company, and every one setting up for himself. Yet, upon the whole, it was an exciting scene, elevating and solemnizing the mind, by the multitude that took part in it.

“ The windows of the vast building were of diamond-shaped glass panes, of rhomboid form, in length about three or four inches, in breadth perhaps two or three. Opening like doors outward, these windows were loose and shackling. In the winter, when the north wind shook the vast building with unmistakable power, their rattling was often a match, and sometimes an overmatch, for the voice of the clergyman, while the pious females in the pews, sitting, for the most part, on hard benches, with small muffs, and their feet only comforted with small stoves,

or stockings over shoes, or heated bricks, had much ado through their sufferings to keep their attention fixed, or the text in memory, and register the infinitesimal heads into which it was divided."

The last time of meeting in the second house was April 20, 1788. The last sermon was from Hag. 1:7, 8. For thirty-two Sabbaths afterwards the congregation worshipped at the hall of Phillips Academy.

As early as September 1771, the parish began to be agitated concerning a new meeting-house. A portion of the inhabitants were "burthened with length of travel to the public worship." Several proposals concerning the division of the parish on this account "were passed in the negative." April 14, 1772, "voted to build a new meeting-house sufficient to accommodate the whole parish, and to set it on the eastwardly side of Shawshin river, as near the bridge called Holt's bridge as a convenient place may be found, and to build said house in ten years from this time." The year before, it had been voted to set the house on the westwardly side of the bridge, "northwest of Mr. Jas. Holt's house." After twelve years had passed, it was decided to build "within six or eight rods where the meeting-house now stands." At the same time, March 4, 1784, money was raised and a committee appointed to provide the materials. A committee was chosen the next year to prepare a plan for the house. The meeting, however, which chose this committee, was adjourned from time to time for almost three years, and it was not till Dec. 1787 that the decisive votes were passed accepting the plan and the proposals made to the Parish for building the present meeting-house. The dimensions were to be seventy feet in length and fifty-four feet in width, "with a porch at each end and one in front of the house." The house was modelled after that in the North Parish. The plan was revised and completed by Hon. Samuel Phillips, Jr., Mr. Joshua Chandler, Mr. Nehemiah Abbot, Mr. Jonathan Cummings, Capt. Jonathan Abbot, Capt. Daniel Poor, Mr. Joseph Stevens, Jr., Mr. Joseph Holt, and Capt.

Benjamin Ames. The proposals for building were made by the same persons, adding Mr. Isaac Abbot, and excepting Mr. Stevens and Capt. Ames, and were accepted as follows: "The abovesaid undertakers to build said house shall have the old meeting-house, £100 in money, and the pews in the new meeting-house." They "agree that the work and stuff . . . shall be good, nothing superfluous, but plain and neat, not have any medallions, dentals or carved work, but to have the window frames and sashes painted, and the ground pinning as good as that of the North Parish." The frame was raised May 26th and 27th, 1788. The congregation met in it for worship for the first time Dec. 7, 1788. The sermon was preached by Mr. French, from John 10 : 22, 23. It should seem that the steeple of the house was built by subscription. The Parish voted to allow this to be done. The cupola was built by tax, in the spring of 1792. June 11, 1792, Samuel Abbot, Esq., communicated the fact that from regard to this his native place, and out of respect to them, among whom he hoped, by leave of Providence, to spend the remainder of his days, he had procured a bell of about 1100 pounds weight, and begged their acceptance of the same. Samuel Phillips, Nehemiah Abbot and Joshua Holt were appointed to convey to him the thanks of the Parish. March 5, 1812, the same person presented and placed in the tower of the church a clock. In his letter he says, "May it prove a convenience to you and your children in the business of life, and a salutary monitor of a careful improvement of that time which is continually passing away, and can never be recalled." This bell cracked not long afterwards, and the present one was bought in the year 1813. A stove was procured for the first time in 1821. A building had been erected on the site of the present school-house several years before, in which the people were accustomed to warm themselves at noon before the open fire.

In the first arrangement of this house the pulpit was on the north side. Over it hung a plain sounding-board. The inscription, *Holiness becometh thine house, O Lord, forever Ps. xciii. 5,*



METHODIST CHURCH, BUILT 1864

## III.

## THE PARSONAGE AND THE MINISTERIAL FUND.

The committee, appointed by the General Court for the purpose, laid out, May 24, 1710, fifty-four acres of land for the use of the ministry: one piece of fourteen acres, for a homestead, whose west corner bound was a great rock, now forming part of the wall at the north corner of School and Central Streets — a parcel of eight acres, adjoining the south end of the first — a piece of swamp and upland, of twelve acres, to make a meadow ground, about half a mile south-east of the second — a piece, one mile distant from the ministry house, of twenty acres, “on a rising ground where a smith’s shop stood formerly.” The ministry house had been raised already, and had been voted to be “forty-three feet long, twenty feet wide, and fourteen feet stud.” Taxes were levied, from time to time, to clear the land and break it up, to plant an orchard, to dig the well and make the fences. Various changes were made in the house and its outbuildings by the Parish. A committee was annually appointed to have the care of it, together with that of the other property. A stone chimney was built in it in 1754. The same year sash-glass took the place of the “diamond-glass, set in lead.” It was first painted in 1757. Thorough repairs were made in 1773. As early as 1803 the Parish consulted with Mr. French to see if he was “willing that any part of the parsonage land should be sold for house-lots.” That year it was twice voted *not* to sell, if Mr. French was willing. But Dec. 25, 1809, five months after his death, a committee was authorized to petition the Legislature for liberty to sell. Samuel Farrar, Esq., was the chairman of this committee, and was appointed to present the petition to the Legislature. That body passed, Feb. 16, 1810, the following act, in the form drafted by the parish committee.

“An act to authorize the sale of parsonage lands, in the South

Parish, in the town of Andover, in the County of Essex, to raise a fund for the support of the gospel ministry, in said Parish, and to appoint Trustees for the management thereof.

Whereas, the inhabitants of the South Parish, in the town of Andover, have petitioned this Court for liberty to sell their parsonage or ministerial lands for the purpose of raising a fund for the support of the gospel ministry :

SEC. 1. Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same, that Samuel Farrar, Joshua Chandler, Benjamin Jenkins, Daniel Cummings, Jacob Osgood, David Abbot and Simeon Furbush, be, and they hereby are, appointed Trustees to manage such funds as shall be raised and appropriated to the use aforesaid, in and for the said Parish, and for that purpose they are hereby constituted a body politic and corporate, by the name of The Trustees of the Ministerial Fund in the South Parish in Andover; and they and their successors, to be appointed in the manner hereinafter prescribed, shall be and continue a body politic and corporate, by that name forever: and shall have a common seal, and may alter the same at their pleasure: and by that name may sue and be sued in all actions, real, personal and mixed, and prosecute and defend the same to final judgment and execution. And the said Trustees and their successors may and shall annually elect a Clerk, who shall be sworn to the faithful performance of the duties of his office: and a Treasurer, who shall give bond in such sum as the said Trustees shall deem adequate, with sufficient surety or sureties, faithfully to account for the moneys and all other property he may receive by virtue of the act.

SEC. 2. Be it further enacted, that the real estate belonging to said Parish appropriated to the support of the ministry thereof, and the proceeds of the sale of any bark or timber, and money now in the hands of the Treasurer of said Parish, received as damages awarded by the Court of Sessions, on account of a public road passing through said lands, be, and hereby

are, vested in said Trustees and their successors: and the said Trustees be, and hereby are, authorized to sell and convey the whole or any part of said real estate, and to make, execute and acknowledge a good and sufficient deed or deeds thereof: which deed or deeds, subscribed by their Treasurer, by direction of said Trustees, with their seal thereto affixed, and by him duly acknowledged, shall be good and effectual in law, to pass and convey all the right of said Parish, in and to said real estate, to the purchaser thereof, to all intents and purposes whatsoever: Provided, however, that, in any sale as aforesaid, the approbation of the said Parish shall be first expressed at a legal meeting, duly convened for that purpose, or by a committee for that purpose by the said Parish appointed.

SEC. 3. Be it further enacted, that the number of Trustees shall not at any time be more than seven nor less than five, a major part of whom shall constitute a quorum for transacting business: and the inhabitants of said Parish may, at any lawful meeting, duly warned and called for that purpose, remove any of said Trustees from their said office: and whenever any vacancy shall happen in said Board of Trustees, either by death, resignation or removal, the said Parish, at any Parish Meeting legally warned for that purpose, shall fill said vacancy within one year after it shall happen; and if the Parish neglect so to do, within that time, then the said Trustees, by a major vote, shall have power to fill such vacancy, and the said Trustees shall annually hold a meeting in March or April, and as much oftener as necessary, to transact their business.

SEC. 4. Be it further enacted, that any gift, grant, bequest or devise, hereafter made to the said Trustees, shall be valid and effectual to all intents and purposes whatsoever, and they and their successors as aforesaid, are hereby empowered to take, have, hold, purchase and exchange, use and improve any estate, real or personal, the annual income whereof shall not exceed the sum of two thousand dollars, in trust, for the support and maintenance of the Gospel Ministry, in said Parish: and one-sixth

part of the net yearly income of said fund or estate shall by said Trustees be annually added to the principal fund, to increase the same forever: Provided, it shall not increase beyond the limits above prescribed: and the remaining five-sixths of the said interest or annual income be annually paid to the regularly ordained minister or ministers of said Parish, in such manner as said Parish may direct: unless the said Parish, at a legal meeting, for that purpose duly assembled, shall direct the whole of said income, or any part thereof, more than one-sixth, to be put at interest for the increase of the fund; and such proceeds of said fund, whenever the same shall be so paid to said minister or ministers, shall be deemed to be in satisfaction of his or their salary, for the time being, so far as the same will apply to the discharge thereof: and during any vacancy in the said Parish of a regularly ordained and settled minister, such part of the said income or interest, as would by the provision of this act be applied to his use, shall be appropriated to the increase of the principal fund, anything herein to the contrary notwithstanding.

SEC. 5. Be it further enacted, that the said fund shall always be holden and claimed to be inalienable, and shall never be used or applied to any other purpose than the payment of a settled minister or ministers in said Parish, and the principal thereof shall never in any part be expended, but always kept entire, and one-sixth of the income shall be annually added to the principal in manner aforesaid: and the said Trustees, or their officers, agents or attorneys, for the services they may perform, shall be entitled to no compensation out of any moneys arising from the fund aforesaid: but, if entitled to any, shall have and receive the same of said Parish, as may be annually agreed upon.

SEC. 6. Be it further enacted, that the said Trustees shall cause to be recorded and kept, in their book of record, by their Clerk or Treasurer, a statement of the fund and estate in their hands, wherein shall be particularly designated the amount arising from the sale of the parsonage lands, the nature and amount of every grant or donation, the period when made, the design



thereof, and the donor's or grantor's name and place of abode at large, with such other circumstances as they may think useful and proper to distinguish the same, and perpetuate the remembrance thereof: and they shall make report of such statements to the inhabitants of said Parish, at their meeting in the month of March or April annually, where the same shall be publicly read: or to a select committee, if said Parish shall choose one for that purpose; together with a specific estimate of what estate they actually hold, and by what tenure: what money and effects are due to them, and how the same are secured; what receipts have been obtained, and what payments made by them the preceding year.

SEC. 7. Be it further enacted, that the said Trustees shall always loan upon interest all the money belonging to said fund, in sums of not less than two hundred dollars each, except from necessity, when they have not so large a sum at their disposal, and for the term of one year, upon the bond or note of the borrower, with a mortgage of real estate, situated either in the county of Essex, Suffolk or Middlesex, of three times the value of the sum loaned, as collateral security for the repayment of the principal sum, with interest annually till paid: Provided, however, that when any of the aforesaid parsonage land shall be sold upon a credit, and with the expectation that improvements will be immediately made upon it, it shall be sufficient to have a mortgage of the estate sold, with an approved surety with the principal: and if any debtor to said corporation shall fail to pay the interest due on his bond or note for the space of thirty days after the same shall become due, it shall be the duty of said Treasurer to cause such bond or mortgage to be put in suit, and prosecuted till it shall be obtained.

SEC. 8. Be it further enacted, that it shall be the duty of said Trustees to use and improve such fund or estate as shall be vested in them, by virtue of this act, with care and vigilance, so as best to promote the design thereof: and they shall be amenable to the inhabitants of said Parish for negligence or misconduct

in the management or disposition thereof, whereby the same shall be impaired or suffer loss, waste or diminution: and the inhabitants of said Parish may have and maintain a special action of the case against the proper persons of said Trustees and their goods and estate, for such negligence or misconduct, and recover adequate damages therefor: and any sum, so recovered, shall be for the benefit of said fund, and shall be paid accordingly.

SEC. 9. Be it further enacted, that Joshua Chandler, Esquire, be, and he is hereby, authorized to appoint the time and place of the first meeting of said Trustees, and to notify them accordingly: and said meetings, after the first, shall be called in such a way and manner as the said Trustees shall direct.

At the time of incorporating these Trustees there were, according to a committee's report, six pieces of land, making in all over ninety-eight acres. This landed property was soon sold, and the fund arising from the sale was yearly, till 1833, increased by one-sixth of the income from it. In that year the Parish obtained an act from the Legislature authorizing the use of the whole income for the support of the gospel. When the West Parish was formed, in 1827, the income of the fund was divided between the Parishes, the West Parish receiving three-eighths. The whole amount of the fund at the present time, 1859, is \$16,627.26.

The successive Members and Treasurers of the Board of Trustees of this fund, with the dates of their election and of their resignation or decease, are given in the following tables.

#### M E M B E R S .

Samuel Farrar,	March 12, 1810,	March 19, 1812.	Res.
Joshua Chandler,	March 12, 1810,		Dec.
Benjamin Jenkins,	March 12, 1810,	Sept. 12, 1834.	Dec.
Daniel Cummings,	March 12, 1810,	March 8, 1827.	Res.

Jacob Osgood,	March 12, 1810,	March 4, 1813.	Res.
David Abbot,	March 12, 1810,	March 4, 1813.	Res.
Simeon Furbush,	March 12, 1810,	March 9, 1815.	Res.
Amos Blanchard,	March 19, 1812,	August 17, 1847.	Dec.
Peter French,	March 22, 1813,	May 26, 1831.	Dec.
Moses Bailey,	March 22, 1813,	March 5, 1818.	Res.
William Bailey,	April 6, 1815,	April 23, 1827.	Res.
So'omon Holt,	March 5, 1818,	April 23, 1827.	Res.
Joseph Chandler,	March 5, 1818,	April 23, 1827.	Res.
Job Abbot,	March 8, 1827,	March 8, 1855.	Res.
Amos Abbott,	April 23, 1827.		
Asa Abbot,	April 23, 1827,	Oct. 4, 1847.	Res.
Samuel Merrill,	April 23, 1827,	March 10, 1836.	Res.
Thomas C. Foster,	March 10, 1836.		
Joshua Ballard,	March 10, 1836,	Oct. 4, 1847.	Res.
James Abbot,	August 29, 1838,	March 8, 1855.	Res.
Joseph Rice,	Oct. 4, 1847,	March 10, 1859.	Res.
John Abbot,	Oct. 4, 1847.		
Edward Taylor,	Oct. 4, 1847.		
Nathan B. Abbott,	March 26, 1855.		
Hartwell B. Abbot,	March 26, 1855.		
Nathaniel Swift,	March 10, 1859.		

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TREASURERS.

Samuel Farrar,	1810—1812.
Amos Blanchard,	1812—1832, 1844—1847.
Amos Abbott,	1832—1843.
Edward Taylor,	1847—1859.

Besides this ministerial fund, and divided to the Parishes, so that the South Parish receives two-thirds, is the fund for the poor, arising from the legacy of Rev. S. Phillips, of £100, and from the gift, March 18, 1812, by Samuel Abbot, Esq., of \$500. This fund yields yearly \$50, and is distributed in January of each year by the minister and deacons of each Parish.

## IV.

## SUPPORT OF THE MINISTRY.

For a few months after the employment of a minister he was supported by voluntary contribution. "Nov. 20, 1710, voted and passed, that the precinct would raise sixty pounds for to pay a minister for the year ensuing, or else one-third part of our country tax instead of the sixty pounds, and to pay it quarterly." On the choice of Mr. Phillips as settled minister a month later, it was voted to pay him "sixty pounds in money a year while he carries on the work of the ministry among us in an unmarried state, and when he shall see reason to marry, then to add to his salary ten pounds a year." The Parish pledged itself besides "to build and maintain the parsonage houses, and make good and sufficient fence upon the parsonage land, and the minister is to maintain it as long as he improves it." In the event of Mr. Phillips's death, leaving a widow and children, the promise was made of fifty pounds and half the parsonage house for one year. When his death took place, however, this agreement was somewhat modified, and the modification may not have been any real abatement from the generosity of the Parish. The widow was allowed the use of the lands and buildings for somewhat less than a year, "provided she entertain ministers and their horses . . . . and also that she cut the bushes well in the pasture and spend the hay on the place." It is added, "She manifested her acceptance of said vote."

It will throw some light on the real value of this provision for Mr. P.'s support, as compared with salaries of the present time, if it is known that those persons who chose to work out their tax for the clearing of the parsonage land, were allowed "one shilling and six pence a day." Besides, then, the use of a large parsonage house and farm, Mr. Phillips received money enough yearly to pay for 933½ days' work on a farm.

Twenty pounds were added to his salary in 1719 and 1720, "because bills of credit ran low." His salary was £80 in the years 1723-25. "Salary and contributions" in 1726 were £102 10s. 1727-30 he received £100. By contribution, in 1731, he received £119 9s. He acknowledges the receipt, 1732-36, of £120; 1737, of £130, and 1738, of £140. The Parish voted him, 1740-42, £160, 1743-46, £200, 1747, £220, 1748, £300, 1749, £400. These sums were in what was called "old Tenor," and were not equivalent to "lawful money." From 1750 to his death he received £70 lawful money, except in 1764, when he received £76.

In his Election Sermon, preached in 1750, Mr. Phillips suggests, as "a tender point" to the "honoured Fathers" of the Commonwealth, that "they consider at their leisure whether the generality of the people do not live in the sin of detaining from their ministers a part of their just due," adding, what is a rather doubtful compliment to his own people, "not that I am under suffering circumstances myself, having, through the mercy of God, some other small means." He understood the art of living in the world, for we read, "he was so economical as to blow out his candle when he began his evening prayer, and yet punctilious in distributing among the poor a full tenth of his income, of which he kept account." That "he kept account" we have from many sources the fullest evidence. The Parish were almost annually made aware of his rigor and skill in this matter. He was accustomed to memorialize them on the subject of their arrearages, and several of these memorials are preserved among the Parish papers, written in the neatest and most beautiful hand, and punctilious to the jot and tittle. The following specimen may well be given here.

*"To the Inhabitants of y<sup>e</sup> South Parish, in Andover, assembled, this 8th day of June, A. Dom. 1762.*

"BELOVED BRETHREN:—With respect to y<sup>e</sup> Business, w<sup>th</sup>, I perceive, you are now met together upon, I shall say, The Parish can wit-

ness for me, y<sup>t</sup> in years past I sent in one Memorial after another, frequently entreating that Justice might be done me with regard to my Salary. But yet they went on to Vote as they pleased, and so have bro't themselves into Difficulty; and I am exceeding Sorry for your Sakes, as well as for the Damage w<sup>ch</sup> I have Sustained thereby.

"And Whereas, Brethren, you have, it Seems, at your Meeting in March last, without any Motion from me, made choice of a Committee to compute the Arrears of my Salary, and to make Report of y<sup>e</sup> same to you: — Which they having done at another Meeting, you then proceeded to choose another Committee to lay y<sup>e</sup> Same before me, in order to see on *What Terms I would Settle with y<sup>e</sup> Parish*. And accordingly the Gentlemen have been with me, and laid your Account before me; By w<sup>ch</sup> it evidently appears, that after the Deduction is made of y<sup>e</sup> Sum, w<sup>ch</sup> you have in late years over-paid my Original Salary, there Remains Due to me, viz.: in Old Ten<sup>r</sup>, the sum of £3954 3s. 9d. 2q. I then Enquired of y<sup>e</sup> Committee Whether the s<sup>d</sup> Sum was to be looked upon as Exclusive of Interest? The Answer was given in the Affirmative: I then Enquired whether any objection had been made in their Meeting, against the Whole, or any Part of the s<sup>d</sup> Computation? The Answer given was, that they knew not of any.

"So then, it appears, Brethren, from your own Proceedings, that you do, in effect, acknowledge, that the said Sum is justly and honestly my Due, and I might reasonably expect that therefore you would willingly pay me the same.

"But, however, Seeing you are pleased to Enquire, *On What Terms I will Settle with you?* I Reply, That provided you Now come to a peaceable Settlement of y<sup>e</sup> s<sup>d</sup> Principal, I consent, for Peace Sake, to foregoe the Interest of s<sup>d</sup> Sum, w<sup>ch</sup> I compute, after your Interest is taken out, to be £5300 (Errors Excepted). — If you say, you don't look on this as any Favour: In Answer to it, let me Say, I am much Mistaken, if, in the Civil Law, Damages will not come into Consideration, Seeing I have not been Wanting, in years past, to put y<sup>e</sup> Parish in mind of fulfilling their Contract: — But, however, I can't but think if you will, as it becomes Christians, Reason calmly upon the matter, and without any Byass upon your Minds, you will then judge, that y<sup>e</sup> Interest of y<sup>e</sup> Deficient parts of my Salary, is, in the Court of Conscience, or by the natural Law of Equity, my Due, as well as the Deficient Parts themselves, because the Parish in general, tho' often

called upon, yet thro' their Neglect, has, as I conceive, had y<sup>e</sup> Improvement of so much of my Property. You can't but know, that it had been much better for me, to have had my Salary paid me, from year to year, according to y<sup>e</sup> honest and true Intent of y<sup>e</sup> Contract, than to take it now w<sup>th</sup> Simple Interest, because then I might have Improved the Interest as well as the Principal.

"And now, Brethren, as to the *Principal*: If you will now Vote to continue my Salary at *Seventy Pounds* Lawfull money annually, during my Continuance in the Ministry among you, then I will abate on y<sup>t</sup> Consideration out of said sum (how short soever my Life may be) *Seven hundred pounds* in Old Tenor.

"And as to my *Fire-wood*, altho' I have all along looked upon it as properly belonging to the Parish to provide y<sup>e</sup> Same, because I declared my Expectation of, and Dependence upon it before my Settlement; but was told y<sup>t</sup> there was no need of having a meeting about it, for the People would bring it Gratis; and I was not so critical in y<sup>t</sup> Day as to insist on a Vote for it: But if you will now pass a vote to provide at the Parsonage House a Sufficiency of Fire-wood annually, during my Continuance in the Ministry among you, then, notwithstanding the afores<sup>d</sup> encouragement, I will abate, on y<sup>t</sup> consideration, the Sum of *Three hundred Pounds*, in Old Ten<sup>r</sup>.

"So then, there will remain, if you now Comply w<sup>th</sup> s<sup>d</sup> Proposals, the Sum of £2954 in O. T. And if you now vote me the s<sup>d</sup> Sum, or in case of my Decease, to be paid to my Heirs, I will oblige myself and them to give you a full Discharge at the Payment of the Same: And this will Disable both me and them from Demanding any more of s<sup>d</sup> Arrearages in time to come.

"I am not ignorant, Brethren, of y<sup>e</sup> Ability of y<sup>e</sup> Parish to pay their just Debts; And therefore what I purpose to give as a free Donation out of s<sup>d</sup> Principal, I think it most proper, and I hope you are of y<sup>e</sup> Same mind, that I give it to the Poorer Sort, viz.: to off-set y<sup>e</sup> whole or Some part of their Share in y<sup>e</sup> s<sup>d</sup> Arrears: — But as for Such who plead y<sup>t</sup> they are not in Debt on y<sup>e</sup> Account of y<sup>e</sup> s<sup>d</sup> Arrears, if they have anything material to offer, I think it proper that they make Application to the Parish, and not to me.

"And finally, my dear Brethren, If after all y<sup>t</sup> has been said, you do rather incline to Defer y<sup>e</sup> s<sup>d</sup> Settlement, and shall choose to go on Still in Love, as you have done of late, viz.: to allow me £70 lawfull

money, and my Fire-wood annually, I Shall Submit to your Pleasure in that matter.

“ And to conclude, Study, I beseech you, the things w<sup>ch</sup> make for peace, and whereby one may Edifie another.

“ W<sup>ch</sup> is y<sup>r</sup> unfeigned Desire of your Friend and Serv<sup>t</sup>,

“ S. PHILLIPS.

“ Andover, Dated as above.

“ P. Scr. If you have any Proposal to make, consistent with Honour and Equity, I am willing to hear and consider it. Idem, S. P.”

The Parish chose “to go on still in love” and “to defer the said settlement,” for, after adjourning their meeting till the next spring, they simply chose a committee “to reckon up the over-plus that hath been paid to the Rev. Mr. Samuel Phillips over and above his stated salary, and to take a receipt of him for the same.” But justice came at last, though tardily indeed, for fifteen days before his death he dictated the following letter.

“ *To the South Parish in Andover, convened this 21st day of May, Anno Dom. 1771.*

“ MY DEAR BRETHREN: — I am informed by your Committee that you have this day voted to pay me the sum of four hundred and ten pounds, seven shillings and ten pence, two farthings, as in full the arrears of my Salary due to me in the former years of my Ministry among you. I thank you for this fresh instance of your regard to me: And as a token of my gratitude, I consent that the sum of one hundred pounds, lawful money, be abated of said sum, to be improved for such purposes as the Parish shall please to direct.

“ And now, heartily entreating your prayers for me,

“ I remain, Brethren, your afflicted Friend and Serv<sup>t</sup>,

“ SAMUEL PHILLIPS.”

The salary offered to Mr. French at his settlement was £80, to be paid semi-annually. £100 and half of a year's produce from the parsonage farm was paid within four months “as a settlement.” The Parish were to find him “a constant supply



of firewood, to be delivered at the parsonage house." Mr. Quincy tells the following anecdote concerning this firewood: One winter "they had neglected to furnish it. Experience had taught Mr. French that a direct complaint of such neglect was not always well received, nor always brought a ready compliance. He waited, therefore, until the proclamation for Thanksgiving came, and, after reading it to the congregation, he said, with great apparent simplicity, 'My brethren, you perceive that his Excellency has appointed next Thursday as the day of Thanksgiving: and, according to custom, it is my purpose to prepare two discourses for that occasion, *provided I can write them WITHOUT a FIRE.*' The hint took effect, and before twelve o'clock on the succeeding Monday his whole winter's wood was in his wood-yard."

During the years of the War of Independence, as might be supposed, the payment of Mr. French's salary became difficult. The following letter, though long, has both an historical and a biographical value, separate from the matter to which it specially refers.

*"To the South Parish in Andover, now assembled in a Parish Meeting.*

"GENTLEMEN: — As you have now under consideration the matter relating to my salary for the year past, I beg leave to lay before you what I have to offer upon this affair in writing, for the following reasons:

"1. That there may no mistake or dispute arise about what I shall say.

"2. That I may leave it with you for your perusal in the present meeting, if you desire it.

"3. That what I shall offer may not be forgotten.

"In order to express my sentiments clearly and fully upon this occasion, I would revert back to the true intent and design of the original contract between us, so far as it relates to the money part, which is all that is to be considered. The other parts remain just as they were when the contract was made. When the sum specified in the contract was proposed for my annual support, I took the matter

under serious consideration, and, comparing it with the then prices of the necessaries of life, supposed it would afford me, with the other things specified in the contract, a comfortable and decent support; which was all I wanted. Being confident it was your intention, as it was undoubtedly in your power, to make that value good to me annually, and I expected this from you, and supposing the necessaries of life would continue nearly as they were then, upon an average, one year with another, I imagined this would render it unnecessary for me to encumber myself with the entanglements of the world, and enable me, according to the Apostolic direction, to give myself wholly to the work of the ministry, the great object in view. On these prospects I formed my future expectations for a support among you in this great work. I think I may with safety, and in justice to myself, declare, I did not come among you with a view to lay up a worldly inheritance. A comfortable, decent support for myself and family was all I desired. Experience showed me that the provisions you made were adequate to this purpose, and yet were not too much to enable me to afford that time and care for this flock, which the great duties of my calling required. I was well contented, and had things remained in that channel you never would have heard any complaints from me. But circumstances are greatly altered. In 1775, the first year of the War, the articles necessary for clothing were raised in their prices twenty-five per cent., which diminished my salary, so far as these articles were necessary, one-quarter part. With the decrease of my salary my expenses increased. Soldiers almost daily fell in upon us, and such entertainment as we could we gave them, and they were welcome. In the next year, 1776, not only clothing, but provisions, increased in their prices — some things doubled, and some things more. But during these years many of the Parish, though not all, with an eye of justice and generosity, considered these things. Some let me have the necessaries of life at the former prices, others considered me in their private kindnesses (of which I kept a true account), so that, on the whole, I was so far from complaining that I gave you a generous and public credit for the same, though I then thought, and still do think, that I sustained my full proportion, or more, of the public burthen, which I was willing to do. Soon after this, in the beginning of the year 1777, a check was thrown upon the prices of things by a regulating bill.

Many articles, by that time, particularly clothing, had arisen thribble, and some things, *even necessities*, five or six fold. But this act was never complied with by some, and strongly opposed by many, and in a few months was wholly set aside. And by a rapid increase of the prices of things, by the next spring, 1778, the necessities of life, upon an average, upon a moderate computation, had arisen five or six fold in their demands. My salary decreased in its value in proportion. I found the burden then increasing upon me, and threatening to become insupportable; and with the best œconomy I could use, my salary fell far short of procuring the real necessities of life for my family. As I kept an accurate account of my expenses, I acquainted some of my neighbors with the true situation of my affairs, and would as readily have mentioned them to others had convenient opportunity offered, and I had supposed it necessary. In the fall of the year 1777 the people began to talk of making me some consideration more than they had done. A contribution for that purpose was proposed on the public Thanksgiving, but somehow or other it failed, and was not brought forward as was talked of. The matter being delayed, several came in private and made me an equitable consideration; but nothing general was done till the public Fast in the following spring, when a collection was made for that purpose, which, with what had been done in a more private way, — together with the kind and seasonable assistance of the ladies in their generous labors — not passing by the kind help afforded me the preceding summer in getting in my hay, and otherwise, in the whole raised my salary in its nominal sum, in proportion to about three for one, falling a little short; with which I was fully satisfied, and felt grateful to my people for their marks of justice and generosity toward me. And I gave a receipt to the Parish, in full, to the first of April, 1778, still supposing that the part I bore in the public burden was very large, as the necessities of life had then arisen at least five double.

“What now lies before you, gentlemen, is to determine what consideration to make me in addition to the nominal sum of my salary, from that time to the first day of April next ensuing. And I beg leave to say what I have to offer upon the matter now under consideration with the same freedom and openness of heart as I have done respecting what has past, desiring nothing but what is just, what is reasonable, what my circumstances require, and you are able, and, I trust, willing to do.

"But I need not say much respecting the prices of things at present; you are all sensible that grain of every kind has arisen, considered in their lowest prices, at least from fifteen to twenty fold higher than when my contract was made. Meat perhaps about seven and a half, and labor eight or nine — every necessary article full as high, — sugar, and every West India article, as much, — every kind of necessary drink, simple water excepted, of which, blessed be God, we are not deprived, have arisen as high as grain. But suppose we take a few articles, and compute the difference, allowing the former prices as high as they would bear, and the present as low. Let us, for instance, take a bushel of rye, call the former price 4s., a bushel of Indian Corn, and call it 3s., 20 wt. of Pork, at 5d. per pound, 20 weight of beef, at 3d. per pound, and the whole of these several articles amount to £1. 0s. 4d. Now take the same articles, and call the bushel of Rye \$12,00, the Indian Corn \$8,00, the Pork 2s. 6d. per pound, and the Beef 1s. 6d., and they will all amount to exactly £10. So that, comparing them with the former prices, which I have set very high, and the present, which I have set full low, and, indeed, lower than they are actually sold by some, and the difference is nearly ten for one. And this, any of you, who will give yourselves the trouble to calculate, you will find to be the case, upon a low computation, with all the necessaries of life, as they rise one with another. Upon this calculation, my salary, which is in the contract £80, is in its value to me now no more than £8. And I presume no one present would engage, for the nominal sum of £80 now, to procure so much by considerable as £8 would have procured when this contract was made.

"Now suppose you make the nominal sum of my salary equal in lawful money to what it was formerly in Old Tenor, — and some Parishes have done this, and some more, — and even then I shall sink one quarter part of my annual income, so far as that is paid in money, which is a greater proportion, I presume, than any farmer pays in his rate, be his farm large or small — and much greater than is paid to the support of the public by any day labourer whatever. So that, upon this valuation, a minister sustains a much greater proportion of the public burthen even than if he were rated, and his salary made good.

"The objection, therefore, against paying to ministers their equitable dues because they are not rated, I hope I shall be excused if I cannot consider either as just or reasonable. But suppose a minister's salary

be made up six for one, which is no more than what is done, as I am informed, by Government, for the Judges of the Court, and what is done for the President, Professors, and Tutors of the College, who are excused from rates in the same manner that the ministers of the gospel are. And then a minister's salary, so far as it is paid in money, will be sunk in its value more than one-third part. From these things you may easily discern what consideration in reason and justice ought now to be made me.

"But should it be said the prices have not been so high through the year, — I would observe, if you take a mean proportion between the prices of things in April last, when my year began, and now, you will find they do not fall very much, if anything, short of what I have proportioned them at. But admit they have not been so high; yet, whenever a consideration is made me, the money can be no better to me than its real value at the time of receiving it, unless the money, before I may have occasion to spend it, should grow better. And should any considerable alteration take place in the money for the better, in the ensuing season, I now declare that I am willing to make a proper allowance to the Parish therefor.

"But should any object against making me an equitable consideration, according to the present prices of things, because you may have a large debt to pay hereafter to the public when I may be excused, I would answer: As I desire nothing of you but what is perfectly right and just, and perfectly reasonable, and should be unworthy the sacred character I sustain among you if I were not willing to sympathize with you, and participate of all your burthens and afflictions as well as rejoice in all your prosperity; I am willing, in these public calamities and burthens, to rise and fall with you; nor could I be happy to be freed from them myself, and see you burthened, and groaning under them. I am therefore willing to have this matter duly considered. I am willing to have a consideration made me annually or semi-annually, according to the then present circumstances. But if an abatement ought to be made now on account of what may be made hereafter, then justice will require that something be done to secure me from bearing more than my proportion hereafter. If you choose to look forward with respect to the debt hereafter to be paid, though we none of us know who may live to be concerned in that, I say, if you choose this, if any equitable plan can be hit upon, I am as willing as you are

to come into it, and to bind myself to let my salary every year, so long as it shall please God to continue me among you, be regulated in proportion to the prices of the necessaries of life, and to your rates to the public till the debt that has been, or may be, contracted by the present War, shall be discharged. But unless something of this nature is done, I cannot see but that strict justice will allow me to expect a consideration annually, or semi-annually, in some proportion to the necessaries of life, making proper and reasonable abatement for my proportion of the annual public charge. — And an equitable proportion, while I live among you (which I hope will be while I live in the world), I am freely willing to bear. In proof of this, if you will pay me my salary in due proportion, in the necessaries of life, for the past year, I will relinquish one third part; and instead of £80, for £53 6s. 8d. paid in this way, will receipt the Parish in full for the past year. I cannot promise to relinquish so much in future years, — my circumstances, perhaps, will not admit it, — but for the last year I will do it. Can justice to myself and family, can reason, from one under my circumstances, to a large and able Parish, offer more? When a sum shall be agreed upon, the manner of raising it is entirely with you. But in case you conclude to do it by a rate — that the poor may not be oppressed by one who is their professed advocate — when the rate shall be made, let it be shown me, and I will cross out of the rates of those whom the assessors shall think most needy, a sum equal to the six lowest rates in the bill; and if the Parish think this not enough, I will do more.

“Further, where any, from justice or generosity, have made me any consideration in a more private way, for the past year, it is my desire they would call upon me for that purpose, and I will refund it to them again, or give them an order upon the collector therefor; for it would be unjust and unreasonable to require any who have done anything in this way to pay it again in a rate. And further, as I would remove every color of complaint that I can think of, when the rate shall be made, if done in that way, whoever will pay their proportion, of the £80 only, in labour or necessaries of life, as I may stand in need of them, estimating them at the former prices, for two-thirds the quantity they must formerly have paid in such proportion, I will cross their whole rate, be its nominal sum more or less.

“Having thus laid before you, in the most honest and open manner,

my mind on this affair, if I have offered any one thing unjust or unreasonable, or bearing upon the Parish, or any one in it, more than upon myself, I hope you will show it to me, and I will immediately retract. I hope you will give everything its due weight, and act upon it agreeably to reason and equity, and in so doing you will not only discover an act of justice and generosity toward me, but a regard to the gospel, in affording it a ready and cheerful support among you, and relieve me from many cares and perplexities, and give me abundantly the better opportunity to discharge the great duties of my office among you, in endeavouring to promote the honor of Christ's kingdom and the spiritual welfare of you, your children, and this whole flock.

"That we may always be enabled and disposed to discharge our respective duties to God and each other, live in mutual peace and love here, and finally be admitted together into a better country, to the enjoyment, not of a worldly, but heavenly, incorruptible inheritance, is the hearty desire of your,

"Though unworthy,

"Yet very affectionate Pastor,

"JONA. FRENCH.

"Andover, February 19, 1779."

The Parish responded substantially to the proposals of this letter. During the year 1779-80 two corn-rates were assessed, amounting to 346 bushels. Quite a number also paid their money-rates in corn. These money rates were, in the depreciated currency, largely increased.

Mr. Quincy, who boarded in Mr. French's family during this time, says, in a letter to Rev. Dr. Sprague, published in the *Annals of the American Pulpit*:

"Frugality was the necessity of the time and the law of his household. The only bread we tasted was Indian or Rye, or a mixture of both. Mr. French, on the Sabbath, had the special privilege of *white* or flour bread, because, as he said, the Rye or Indian gave him the heart-burn. As he took, on that day, no other dinner, he justified himself in indulging in that enviable luxury. Chocolate was the breakfast — our dinners pork and

beef, with a plentiful allowance of cabbage and all the usual vegetables farmers cultivate. In the winter frozen cod came along from the sea-coast. Bohea, a tea to modern luxury almost unknown, was our table resort, with a qualification of milk at supper time." The people did not confine their support to the payment of rates. "When winter approached and farmers began to collect the produce of their farms . . . . he had often to suspend as many spare-ribs in his cellar as it had nails to hang them on, besides chickens, now and then a turkey, and wild pigeons without number." From 1796 till his death, the sum voted yearly for his support was \$266.67. The Parish bore the expense of his funeral, continued the salary and firewood to Mrs. French, and allowed her the use of the parsonage buildings from August to the April following, and the crops of that year; and, while requesting her to entertain preachers, requested her also "to exhibit her bill to the Parish for payment." It should be added, that, previous to his decease, March 1806, the Deacons were authorized to draw from the Treasury the money necessary "to procure preachers at such times when the Rev. Jona. French is unable to perform himself."

The salary of Mr. Edwards was \$900, with the use of the Parish Pew. Mr. Badger was settled on a salary of \$730. March 8, 1832, voted to add \$170, for the term of five years. The Parish voted to Mr. Langstroth \$900. Mr. Taylor was settled on the same terms. Mr. Smith's salary was \$1000, with the privilege of four weeks' vacation. This was raised, in October, 1853, to \$1200, from the date of his settlement, as an inducement for him to remain. But the inducement did not avail. The salary of the present minister is \$1200. An annual vacation of four weeks is given. All the ministers, since the building of the present meeting-house, have had the use of a Parish pew. The following letter, with reference to this part of ministerial support, is a pleasant memento of the past.



*"To Deacon Zebadiah Abbot, Moderator of the Parish Meeting; — to be communicated to the Parish.*

"SIR:— The Clerk having presented me with the votes of the Parish for purchasing a pew in the new meeting-house, for a parsonage pew, giving me the privilege of choosing one for that purpose: I return them my sincere thanks for this renewed mark of their respect, and the polite manner in which they have shown it; — and have chosen as a parsonage pew that which joins to the broad Ile, next to the women's seats — and hope the choice will be agreeable to the Parish. And as a small token of my respect and affection for the Parish, beg their acceptance of the inscription over the pulpit window, and on the front of the pulpit, done in gold-leaf. Wishing the blessing of God on this house, and on this Parish and their posterity to the latest generation, I subscribe their very

"Affectionate Pastor,

"JONA. FRENCH.

"Andover, December 8, 1788."

The money for the expenses of the Parish has been raised, from the first unto the present time, by taxation. The expenses, except for occasional repair or erection of buildings, were, in the early years, only a few pounds more than the pastor's salary. Even as late as 1770, but £72 and a few shillings covered the yearly expenditure. The rate made for the year 1785, which included the amount needed for providing materials for the present meeting-house, was £224 3s. 1d. 3½qr. The additional cost of the house was £100, levied in 1788. The tax of the year 1795, the last made in the Royal currency, was £121 6s. 10d. 3qr. The average rate till 1810, the year when the sale of the parsonage lands commenced, was \$482. From 1810 till 1826, the year of the formation of the West Parish, it was \$546. The table which follows will show, errors excepted, the number of polls, the amount paid by each poll, the valuation of real and personal estate, the yearly assessment, and the percentage on each hundred dollars, from 1830 to 1859 inclusive.

Years.	No. of Polls.	Poll Tax.	Valuation.	Total Assessm't.	On \$100.
1830	311	\$ ,32	\$181,560	\$620,45	.28,8
1831	348	,29	180,872	613,11	.28,2
1832	318	,42	371,550	804,07	.18,
1833	277	,35	360,412	621,31	.15,4
1834	275	,43	360,508	727,05	.17,4
1835	203	,62	287,452	775,56	.19,2
1836	172	1,00	284,335	1041,68	.33,
1837	154	1,12	252,787	1036,93	.34,2
1838	140	1,12	248,431	1043,87	.36,
1839	141	1,00	241,393	827,52	.28,8
1840	136	1,08	258,310	890,99	.28,8
1841	152	1,00	162,192	1043,44	.54,
1842	138	1,10	145,656	938,34	.54,
1843	97	1,50	135,327	943,99	.53,4
1844	122	1,00	131,038	704,71	.44,4
1845	111	1,20	128,766	843,22	.54,6
1846	111	1,10	126,058	704,26	.46,2
1847	106	1,00	129,149	636,17	.40,8
1848	100	1,36	135,132	828,03	.51,
1849	97	1,44	120,316	832,61	.54,
1850	100	1,25	126,738	753,65	.46,8
1851	99	1,20	318,811	751,62	.19,8
1852	97	1,40	405,505	797,32	.20,4
1853	97	1,50	348,417	904,05	.21,6
1854	91	1,50	326,993	943,03	.22,8
1855	86	1,50	342,667	1402,62	.37,2
1856	87	1,50	338,988	1084,96	.28,2
1857	93	1,50	353,900	1178,96	.29,4
1858	90	1,50	353,663	1089,40	.27,
1859	80	1,50	326,999	1090,	.30,

By the above Table it will be seen that there has, within the last twenty-nine years, been considerable fluctuation in the number of tax-payers. It appears that in 1831, the year containing the largest number of polls, the valuation was less by more than \$146,000 than in 1859, with the number of polls less by 268; and that the assessment on the hundred dollars, in 1859, with eighty polls, only exceeds, by *less than two cents*, that of 1831, with 348 polls. In later years, too, quite a large number of men, though connected with the congregation, either worshipping with it or whose families worship with it, have neglected to join the Parish. Some of these have been accustomed to pay what has been named a "voluntary tax."

## V.

## MUSIC IN PUBLIC WORSHIP.

The first notice in regard to singing, which we have found in the Parish records, dates as lately as 1769. At the Annual Meeting of that year it was "put to vote to see if the Parish will sing Tate & Brady or Dr. Watts's Psalms, and it passed on the negative." The Psalm-book used at this time was probably the New England version. In a church-meeting three years afterwards it was voted to sing Dr. Watts's Psalms and Hymns, three months. For eighty-seven years, then, the people have sung, for the most part, these songs of Zion, the only changes since being the gradual introduction, in addition, of the Select Hymns of Dr. Worcester.

"The common method of reading the Psalm line by line" at the communion, was "dropped" April 21, 1794. It went out of use in the congregation a short time before this.

In 1779 it was voted by the Parish to consent to the building of a seat in the meeting-house to accommodate singing. This seat was to be "before the seat the Deacons sit in." It is uncertain whether the seat was built. For we find a petition for a Parish Meeting, 1780, to see if the Parish would allow seats for the singing school. No action seems to have been taken on this petition. Another petition of the same kind was presented in 1782, for the use of the three hindmost seats. This petition was refused. At about this time, it is said, a part of the singers sat in the gallery and a part below. When the new house was building, the same question came up again. At one meeting the privilege of sitting together was denied: at a subsequent meeting it was granted. The seats allowed were in the front gallery.

A Society called the South Parish Musical Society, was in existence in 1809. A committee of this society petitioned the

Parish for aid. Aid was promised, but, after adjourning five times, the Parish left the subject to a committee to make a report. What that report was, perhaps was never known. Another request was made for assistance in 1811: the Parish "regret their inability at the present time to assist."

A Bass-Viol was in use as early as 1800; since that year the Parish appointed "Hermon Abbot to use" it. We find notices of a small viol in 1828, of a flute in 1829, and of two flutes, bass and small viol, in 1830. The organ, purchased by subscription in 1835, for \$800, was the following year bought by the Parish. This caused a good deal of unpleasant feeling for several years, and some persons declined being taxed for any share in its cost.

The first appropriation of money by the Parish for music was in 1805. A small sum was then given for the expenses of the bass-viol. In 1818 the assessors were authorized to draw for the singers, not to exceed thirty dollars. The next year, fifteen dollars was voted. Difficulty arising about this time, the sum of five dollars, the next year, was scarcely voted, to save the danger that the singers would leave their seats. In 1826 the money drawn for them was not to exceed twenty dollars. In 1829 fifty dollars was appropriated. Since 1837, \$100 has been annually voted.

In regard to the leaders of the singing the account is imperfect. We read concerning Dea. Joseph Abbot, who removed to Wilton in 1776, at that time in his seventy-second year, that "he for many years tuned the Psalm, and Dea. Isaac Abbot, his cousin, read it line by line." This would carry us back quite early. At the time of Mr. Quincy's residence, 1778-86, the leader's name was Ames. Somewhat later, Mr. Ballard was the leader. In 1800 the Parish 'dismissed the persons who led the singing, and chose Henry Dane, with Benjamin Abbot as his assistant.' Between this date and 1820 the following persons are remembered as leaders of the singing: Asa Abbot, Ezra Ingalls(?), Enoch Frye and Ralph H. Chandler.

The singers' seats were at this time filled with many persons who were not considered suitable members of a choir. As a remedy of this evil, the Andover South Parish Union Singing Society was formed, Oct. 16, 1820. This society, receiving its members by vote, soon became the only occupants of the seats, and has continued to be the choir to the present time. Its President for the time is the chorister. The following persons have been Presidents, from 1820 to 1859.

1820-1825	A. J. Gould.	1830-1831	Sylvester Abbott.
1826	John Derby.	1832-1839	A. J. Gould.
1827	A. J. Gould.	1840-1842	Sylvester Abbott.
1828-1829	Hermion Griffin.	1843-1859	Albert Abbott.

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## VI.

### BURIAL-GROUNDS AND BURIALS.

The first person buried in the burial-ground of this Parish was Robert Russell. He died in December, 1710. The oldest inscription there is, is on the grave-stone of Mrs. Ann Blanchard, wife of Mr. Jonathan Blanchard, who died Feb. 29, 1723. A second burial-place was laid out in the West part of the Parish in 1791. The first one was enlarged in 1792, the Parish then accepting a gift of land for this purpose from Samuel Abbot, Esq., and Mrs. Sarah Barker. In 1820 the Parish authorized the purchase of land to enlarge it, for the sum of \$140. It was a third time enlarged, in 1847, by purchase from Dea. Newman. In this last year, happy changes were commenced in the location of the front wall, of the hearse-house and of the horse-sheds. New lots were laid out in the yard, and a very decided improvement has since gone forward in the whole

appearance of the burial-ground. The nakedness of the hill-side began to be covered by trees and shrubs, and utter irregularity gave place to some, even though a defective, order.

A hearse was procured first in 1798, and a hearse-house was built the next year. A new hearse was obtained in 1833.

The small cemetery connected with the Theological Seminary received its first dead in 1810. The burial-yard of the Parish of Christ Church was consecrated in 1840. A few persons have, since 1855, been interred in the Catholic cemetery. But the larger portion of those who die here are buried still in the old ground, where their fathers sleep.

During the successive Pastorates of this Parish, the number of burials or deaths registered is given below. This register includes, of course, merely those who were considered, at the time of their death, to belong to the congregation worshipping at the old church, and whose funerals were attended by its minister. The whole number is 2454.

Registered by Mr. Phillips,	892,	in 61 years.
“ “ Mr. French,	811,	in 37 years.
“ “ Mr. Edwards,	91,	in 3 3-4 years (only in part).
“ “ Mr. Badger,	321,	in 8 years.
“ “ Mr. Langstroth,	13,	in 1 year (only in part).
“ “ Mr. Taylor,	257,	in 13 years.
“ “ Mr. Smith,	7,	in 1 year (only in part).
“ “ Mr. Mooar,	62,	in 3 5-6 years.

Funeral sermons have not usually been preached in this Parish. In early times the body was carried, often several miles, by the bearers, to the grave. The friends returned to the house of the deceased for supper. Ardent spirits were drunk on such occasions. Mr. Phillips, as early as 1720, testified against it as an unfit practice. It was customary to give gloves and rings at funerals. The bearers received white gloves. The gloves were laid upon the coffin, and taken by the bearers before proceeding to the grave. Purple gloves were presented at a

later time. The Parish voted, on the death of Mr. Phillips, 1771, that the bearers should have rings, and that all the ordained ministers attending the funeral, and the ministers that preached gratis in the time of Mr. P.'s sickness, should have gloves. This practice was discontinued during the Revolutionary War. For the funeral of Mr. French, the Parish procured the mourning of the family, and draped the pulpit with black. On the death of Madam French, the Parish appointed a committee to solicit subscriptions for the payment of the expenses of her funeral. Two plain slate tablets were erected in their memory, and still stand, quite undistinguished and neglected, among the other grave-stones.

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## VII.

### ORGANIZATION OF THE CHURCH.

"October 17, 1711, a church was gathered in the South Precinct of Andover." Thirty-five persons, thirty-two of whom were from the church in the North Precinct, entered into covenant with each other and "were thereupon declared to be a church." The "messengers" of the churches are not mentioned in the records, but the "elders" who recognized this new church were Mr. Thomas Barnard, of Andover, Mr. Edward Payson, of Rowley, Mr. Joseph Green, of Salem Village, and Mr. Thos. Symmes, of Bradford. The nearest churches, at that time organized, were the North Church, Andover, now Unitarian, the churches in North Danvers, South Reading and Woburn, the present Unitarian Church in Billerica, the First Church of Chelmsford, and the church in Londonderry, N. H. At least twenty-five Congregational churches are now planted within these limits.

## VIII.

## COVENANTS AND ARTICLES OF FAITH.

The Covenant, which formed the basis of organization, was in the following words.

“ We, whose Names are hereunto subscribed, apprehending ourselves called of God to join together in chh. communion: (acknowledging our unworthiness of Such a Privilege, and our inability to keep Covenant with God unless Christ shall enable us thereunto:) In humble dependence on free grace for divine assistance and acceptance; We do, in the name of Christ Jesus our Lord, freely Covenant and bind ourselves, solemnly, in the presence of God himself, his holy angels, and all his Servants here present, to Serve the only living and true God — Father, Son and Holy Ghost, whose name alone is Jehovah, cleaving to him as our chief good, and unto our Lord Jesus Christ as our only Saviour, y<sup>e</sup> Prophet, Priest and King of our Souls, in a way of gospel obedience: Avouching the Lord to be our God and the God of our children, whom we give unto him; and resolve that we and our houses will serve the Lord, counting it as an high favor, that the Lord will accept of us, and our children with us, to be his people. We do also give ourselves one to another in the Lord, covenanting to walk together as a Church of Christ, in all the ways of his worship, according to the holy Rules of his Word: promising in brotherly love faithfully to watch over one another's Souls, and to submit ourselves to the discipline and power of Christ in his Church: and duly to attend the Seals and Censures, or whatever ordinances Christ has commanded to be observed by his people, so far as the Lord by his Word and Spirit has [revealed] or shall reveal unto us to be our duty, adorning the doctrine of God our Saviour in all things, avoiding the very appearance of evil. And that we may keep our covenants with God we desire to deny ourselves and to depend wholly on the free mercy of God, and upon the merits of Jesus Christ: and wherein we shall fail, to wait on him for pardon thro' his name: Beseeching the Lord to own us as a Church of Christ, and to delight to dwell in the midst of us.”



The church records do not mention any other creed or covenant, for sixty-two years. But it is probable that another was soon brought into use, for in a little volume, published by Mr. Phillips in 1728, which contains three discourses preached by himself near the time of the great earthquake, an account is also given of the solemn renewal of Covenant made by the church. The Covenant, which was taken by the communicants, is as follows :

" We, the Pastor and all other the communicants of this Parish, now assembled, apprehending ourselves called of *God* to Renew our Covenant — : do each one of us for ourselves respectively profess a Serious Belief of the Christian Religion, as expressed in the Assembly's Catechism : and do now, in an Everlasting Covenant, give up ourselves to *God* in *Jesus Christ* : Humbly asking of *God* forgiveness thro' the Blood of *Christ* for our Original Sin, as also for all our Actual Transgressions : And solemnly Promising before *God* Himself and the Holy Angels, and in the Presence of this Assembly, that by the Assistance of the *Divine Spirit*, we will forsake the Vanities of this Evil World and approve ourselves the true Disciples of *Jesus Christ*, in all good carriage towards *God* and man : and that both we and our Houses will Serve the LORD.

" And particularly we promise to walk in Communion together, as becomes a Church of the *Lord Jesus Christ* : that is to say ; we will, as we have opportunity, watch over one another and all such as may hereafter Join with us in Love : And will submit our selves to the Discipline and Power of *Christ* in His Church : and duly attend the Seals and Censures, or whatever Ordinances *Christ* has commanded to be observed by his People, so far as the LORD by his Word and *Spirit* has revealed or shall reveal unto us to be our Duty : adorning the Doctrine of *God* our *Saviour* in all Things, and avoiding the very Appearance of Evil : Earnestly praying that the LORD would take Delight to dwell among us, that His Blessing may be upon us and His Glorious Kingdom advanced among us."

The church adopted from its organization the then prevalent practice of allowing persons who had been baptized, and who

were not of scandalous life, the privilege of taking what was called the Baptismal Covenant. This entitled them to the watch of the church, and, if parents, to the baptism of their children. The Covenant in use for this purpose is likewise not mentioned in the records, but on the same occasion it was renewed in the following form, as given in the above-mentioned volume.

“We, who have publicly recognized our Baptismal Covenant, apprehending ourselves called of *God* to renew the same: do now each of us for ourselves respectively, Acknowledge the One True and Living *God* to be our *God*. And, Professing a serious Belief of the Christian Religion, as it is expressed in the Assembly’s Catechism, do give up ourselves and ours: what we are and what we have and what we shall have unto *God* in the *Lord Jesus Christ*: heartily resolving, by the Help of his Grace, to Conform our Lives to the Rule of that Holy Religion, so long as we live: repenting of all our Sins against those Rules of Holiness. We give ourselves to the *Lord* JEHOVAH, who is *Father, Son* and *Holy Ghost*, as unto our Best Good and our Last End: And unto our *Lord Jesus Christ*, who is the *Lord* JEHOVAH, as to our Prophet, Priest and King for Ever. We Submit unto the Laws of His Kingdom, and as they are Administered among this His people: And will diligently labour for those clearer Evidences of our good Estates, which may encourage our approaches to the table of the LORD. And, finally, we will give a Christian Education to all such as are, or may be, providentially committed to our Care and Charge.”

The first pastor earnestly urged this practice. In a foot-note to one of his discourses, 1727, he says, “Neither do I remember *one Native* of the *Parish* that is *Unbaptized*.” The last instance of “owning the Covenant” is recorded Dec. 30, 1770. After the accession of Mr. French, those persons who wished to enter into Covenant with the church and enjoy its privileges, were allowed to do so on their assenting to a common declaration of faith. Those who were admitted to full communion had been accustomed to give “a relation” of their experience and of their

belief. This relation was often a written one. It was voted, March 25, 1773, unanimously, "That, instead of the usual practice of exhibiting relations previous to the admission into the church, the following form of a Confession of Faith be propounded in public to each candidate, viz. :

"You, A. B., do professedly believe there is one God, Father, Son and Holy Ghost—that the Bible is the Word of God, which was written by the Prophets and Apostles, under the Inspiration of the Holy Spirit: you also believe the fall of man, the depravity of human nature, and the Redemption, through the Mediation, Intercession and Atonement of Christ: that Christ has appointed two special ordinances under the Gospel Dispensation, to be observed by every true believer in his name, viz.: Baptism and the Lord's Supper: that the qualifications for these ordinances are true repentance toward God and faith in our Lord Jesus Christ: you believe, also, that the soul will exist after the dissolution of the body, and that there will be a day of final judgment, in which every one shall receive a reward according to his works."

The covenant at this time was nearly the same as was taken in the time of Mr. Phillips, by those who were admitted to full communion. It significantly omitted, however, the declaration of belief in "the Christian Religion as expressed in the Assembly's Catechism," and the asking of forgiveness for sin was not accompanied with the ancient specification, "for our Original Sin, as also for all our actual transgressions." Excepting these two omissions, and a few verbal differences, the covenant was the old one already given.

In 1783, a person in covenant with the church proposed the following question: "Whether the church would admit him to full communion, provided there should be no objection against his moral character, without requiring him to take the Covenant again." This person had simply "owned the Baptismal Covenant." The church replied to his question in the negative. This person then offered to refer the matter to the Association

of Ministers, or to a mutual council. This offer was declined. He was asked if the present form of Covenant could be altered so that he would be willing to take it. He answered "that he did not doubt but that it might." A committee was accordingly chosen "to revise the Covenant and see if they could so alter it, at the same time retaining the essentials, as might be agreeable to Bro. A. and the church." Such alterations were proposed as were acceptable to the committee and Mr. A., and Sept. 4, 1786, the alterations were adopted by the church. These changes were only verbal, and brought the Covenant to the form in which it now stands.

But, for some reason, Mr. A. did not take the Covenant, even as amended : for his claim was that he had a right to the privilege of the Lord's Supper, on the ground that he had "owned the Covenant" already. He sent in a paper, in 1788, "requesting that the church would declare whether he is a member of the church or not." The brethren refused to take up the matter again. In 1791, the matter would come up, for this persistent man now kept his wife from coming to the Supper, alleging that he treated her as the church treated him. The church debarred him, on this account, from all special privileges, and placed him under censure. The difficulty was brought before the church repeatedly till 1795, when the church declined to entertain it any longer. We hear nothing more of it till 1811, when, at the request of Mr. A., the church appointed a committee to devise some method of removing the censure. They reported, that, in consideration of the fact that Mr. A. had offered to leave the matter to a council, which the church had refused to do, and that he was now willing to acknowledge that he was wrong in detaining his wife from the Communion, the censure should be removed. The church accordingly removed its censure.

The narrative of this case is important, as it occupied more attention than any other case of Discipline. It shows that persons under the half-way Covenant were under the discipline of the church, and were actually disciplined ; and it throws light

upon the character of the Covenant itself. It is worthy of remark that this is the only instance in the history of this church in which there appears to have been even the suggestion of calling in a council to settle difficulties. This church has given one proof, at least, of the power of a church to govern itself.

The Confession of Faith and Covenant, in their present form, were formally adopted April 2, 1813. The following words, however, then included in the fifth article, were by vote, Sept. 17, 1830, omitted:—"Baptism is to be administered to unbaptized adults, who profess their faith in Christ, and to the infant children of members of the church." The short address, which, in the present form of admission, precedes the confession, and the words of fellowship, which the church use after the reading of the Covenant, were accepted in 1834.

The Cambridge Platform, though never explicitly accepted by the church, has often been recognized as of standard value. References to it are made several times in the records. It 1776 it was voted "that the platform of our churches should be read in public, a part at a time, at the discretion of the pastor."

But while, for the most part, in sympathy with the Puritan Theology and Polity, this church did doubtless feel, to some extent, the Arminianizing influence, which infected the churches of this region during the latter half of the last century. This influence is easily discernible in the articles of faith. The Confession, adopted in the time of Mr. French, is especially defective in thorough statement of doctrine. The changes made in 1813 were in the right direction. But a creed, which should express in natural connection and sequence of thought all the fundamental facts of Christian doctrine, is still greatly to be desired.

## IX.

## BAPTISMS.

The early Baptisms were almost all of infants. The adults baptized were not usually natives. The whole population were in covenant with the church during the first half-century. Seven hundred persons "recognized their covenant" in this time. Probably half of them were afterwards "admitted to full communion." A frequent time of assuming these vows was just before or after marriage. Some of the more serious young people assumed them at an earlier age. But to the close of Mr. French's ministry, a public profession, it is to be feared, had its chief importance, in the view of many, as entitling their children to baptism. In later years, the number of adult baptisms has greatly increased. The baptisms under each pastor have been as follows :

Mr. Phillips baptized	2143,	adults	30.
Mr. French	"	1449,	" 10.
Mr. Edwards	"	508,	" 58.
Mr. Badger	"	303,	" 70.
Mr. Langstroth	"	39,	" 4.
Mr. Taylor	"	174,	" 37.
Mr. Smith	"	4,	
Mr. Mooar	"	53,	" 27.

The whole number of baptisms is 4673, of which number 236 were adult baptisms. It will be seen that about nineteen-twentieths have been infant baptisms. During the first two pastorates, eighty-nine-ninetieths were infant baptisms. During the last six pastorates, four children have been baptized for one adult.

## X.

## DISCIPLINE.

The chief causes of Discipline for 125 years were fornication and drunkenness. He who investigates the records of this or any other church for the same period will be astonished at the comparative prevalence of these vices as compared with the present time. Numerous confessions of these sins are preserved. Many of them, especially of the former class, are from those who belonged at least to the middle class of the community. During the ministry of the first two pastors, persons who had owned the covenant were disciplined. Mr. Phillips was strenuous, also, upon the point that the baptized children should receive, not only the watch and care, but the discipline of the church. In case of any scandalous conduct they were expected to make confession before they were allowed to own their covenant. For many years after the organization of the church, a case of final exclusion seldom occurred. The chief censures were the requirement of confession and the suspension from church privileges. Final excommunication was resorted to frequently after Mr. Edwards was settled, and has been frequent since. The term employed in Mr. Taylor's ministry was withdrawal of fellowship. The term seems to have been employed to convey a distinction between the cases tried at that time and those grosser ones of former days. Several members at that time absented themselves from worship and communion because of the wrong position taken, as they thought, by the church, upon the subject of slavery. Persisting in walking out of communion with the church, they were at length declared to be no longer members of it. More recently the same kind of action has been taken concerning a large number of persons who had been long absent. Some of these were known, and efforts have been made to restore them. Others, unknown for many

years, were excluded by summary vote, all efforts to discover them having proved unavailing. The number of excommunications has, within these four years, been greater than ever before for the same length of time. It is doubtful whether any thorough attempt had been made to restore the ancient Puritan conception of the church, — a *local* church, — and to enforce the covenant obligation assumed by each member, “to walk in communion with *this* church.”

A noticeable change has taken place, apparently, in the processes of discipline. These are far more summary than once. In early days there were formal trials. The church sat as a court, heard witnesses and took affidavits. The documents were preserved, and are of the true legal minuteness. The witnesses were of the world, as well as of the church. The persons tried, as has been seen before, were also of the world, or, at least, only held in the church by the tenure of baptism and the baptismal covenant. Thus we have the detailed trial, before the church, of an Inn-keeper, who was not a communicant, for allowing men to play cards in his house, and for furnishing them liquor. The result was an humble confession of his fault, and his consequent restoration to the charity of the Brethren. This took place after the discontinuance of the half-way covenant. In many ways is disclosed the wider and in some respects closer watch which the church once exercised over the piety and morals of the people.

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## XI.

### PRAYER-MEETINGS.

The first notice of any other than the stated services of public worship on the forenoon and afternoon of Sunday, is a notice of a meeting held by young men on Sabbath evenings. They were



accustomed, as early as 1729, to "meet in several societies for religious exercises." At this time the people did not "look upon Sunday evening as a part of the Sabbath." But Mr. Phillips exhorts the young men "to shew Respects to the day, and in point of Prudence to spend it in reading good books, in holy meditation, Prayer and Religious Conference." This meeting is mentioned ten years after in a way which makes probable its, at least, recent suspension, perhaps its continued existence.

At this latter date, 1739, a Wednesday lecture was preached. A funeral sermon, preached for Mr. Phillips, at such a lecture, by Mr. Barnard, the younger, of the North Parish, in memory of Abiel Abbot, B. A., was printed. The author of the History of Andover says a monthly lecture in the town, preached alternately in each Parish, was commenced in this ministry, which was continued more than sixty years. It appears, however, from one of the memorials of Mr. Phillips to the Parish, on the subject of his salary, 1742, that for a few years, certainly, this lecture was held only in the North Parish. He avows his own willingness to have the lecture continued alternately, as had been the custom.

No devotional meetings, save those of the Lord's day, are known to have existed in the Parish during the ministry of Mr. French. He was accustomed, sometimes, to lecture in the west part of the town. Baptisms are twice recorded as solemnized "at a lecture at Widow Furbush's," and once each "at John Malcoys," and "at the house of Widow Lucy Bailey." These families were beyond Haggit's Pond. It is stated, also, that "on the evening before Mr. French's death, he agreed with Professor Woods that the conference meetings of the young gentlemen of the Theological Seminary and those among his parishioners should be united." "Those among his Parishioners" had doubtless but recently been called into existence, as, at this time, the preaching of Dr. Griffin had begun to excite a quite unwonted interest in many hearts. Several persons in the church, at that time, were greatly revived. Some, it is said,

gave up their religious hopes. On the part of others, these devotional meetings were viewed with suspicion, if not with positive displeasure. They thought them innovations full of danger. They considered Sunday services sufficient. Night meetings, especially, were regarded as evil omens.

On the settlement of Mr. Edwards, in 1812, family and neighborhood prayer meetings became frequent in all parts of the Parish. His own participation in a conference meeting, held at the Centre School House, previous to his settlement, had recommended him to the people. His interest in these meetings led him to start them in the farthest portions of his Parish. We hear of them especially in the Bailey and Scotland Districts. The one held in the former district was on the first Tuesday of every month. In the latter district, meetings, in his ministry, were held sometimes on Thursday and sometimes on Saturday evenings. In accounts preserved of some of these meetings, those who took charge of them, and who took part in them, are spoken of as "scholars" or "students." Members of the Academy, and especially of the Seminary, have ever since participated largely in the conduct of meetings for conference and prayer. Of late years, the stated church meetings in the vestry have not been so dependent upon them, and now are not at all dependent. But for several years the young men of the Seminary have sustained a meeting in the Scotland and Holt Districts, on Sabbath evenings. A meeting of the same character and conduct was held, for a long time, with occasional interruptions, in the families of the Phillips District, on Saturday evenings. On the same evening another meeting has been held, statedly, by members of the Academy and Seminary, in connection with the Abbot Village Mission School.

At seasons of especial interest, all these meetings have been revived and special ones commenced. At the time of the series of meetings, called protracted and four days' meetings, in the years 1831 and 1833, morning gatherings for prayer were maintained. At about sunrise the people assembled in large num-

bers. During the recent religious revival of 1858, a Union Daily meeting was held, at eight o'clock in the morning, from March to August. At some of the first meetings as many as two hundred and fifty were present. The average attendance for the last month was about forty.

Of the origin of the stated prayer-meetings, in the vestry or church, it is difficult to speak with certainty. The monthly concert was commenced, without doubt, as early as 1815. Mr. Edwards wrote his circular, that year, in behalf of its general observance throughout the United States. It was held at first on Monday afternoon, afterwards on Monday evening; but for a number of years it has been held on Sabbath evening. At one time during Mr. Taylor's pastorate, committees on various missionary fields were appointed, to report at the concert, but this method did not long succeed. It has been always under the care of the pastor.

The Sunday evening meeting was not held statedly at the vestry during Mr. Edwards's pastorate. The date of its commencement is not known. Preaching, on this evening, was frequent after 1828. Since 1840 this meeting has been conducted by the Deacons of the church.

Whether a church prayer meeting was held regularly, on a week-day, in the vestry, before 1828, is in some doubt. It does not seem likely that, if it existed, it had acquired the fixed character which now belongs to the meeting of Wednesday evening. It is known that, in 1823, Mr. Edwards had a female Bible class, numbering, at one time, 160 members. This was on a week-day afternoon. He also had, in 1824, a Bible class of males. This numbered 150. These classes awakened a very deep interest; even the students in Theology were eager to attend them. Mr. Badger, at the opening of his ministry, continued this Bible class, with less of questioning and answering, and more in the manner of an expository lecture. It was called, indeed, the Biblical lecture. This class was held in the evening. A weekly prayer meeting was held at this time, but not

on Wednesday. As nearly as can be learned, the Wednesday evening meeting became fixed in the ministry of Mr. Langstroth. It has since gained the character of an institution, blessed in its memories and its influence. It has been almost always conducted by the Pastor. At one time, Mr. Taylor left it, except once a month, in charge of the brethren of the church, while he held a meeting in some distant portion of the Parish. But its interest did not increase by this course. Mr. Smith held it once a month, in the afternoon, for the benefit of those who could not enjoy its privileges in the evening. The average attendance, for the past three years, has been from sixty to eighty.

A young people's meeting was commenced in 1840, by the suggestion of Mr. Taylor, for the benefit of those young men of the church who felt reluctant to participate in the more public meeting on Wednesday evening. This was continued the larger part of two seasons. In 1856 a few young men met four evenings for prayer, but their number was so small that the meeting was not continued. March 5, 1858, the present young men's prayer meeting was commenced in the vestry. Sixteen young men attended it. On several subsequent evenings the number varied from twenty-five to fifty. It has been uniformly continued since, generally on Monday evening, with an average attendance of twelve.

A Maternal Association was formed early in Mr. Edwards's ministry. It held monthly meetings. Once in three months the Pastor was accustomed to meet the mothers and children. At such a meeting, in 1821, a collection is reported in the Missionary Herald to have been taken. This association seems to have lost interest after a few years. Its meetings were suspended, probably, for a season, previous to the ordination of Mr. Langstroth. In May, 1838, it was revived. A constitution was adopted, and signed by thirty-two mothers. Its meetings were again suspended, some time previously to the ordination of the present pastor. In March, 1856, a new constitution was adopted. Since that time the meetings have been attended on

Thursday afternoons, at first usually with Wid. Rhoda Gleason; since her death, with Mrs. H. B. Taylor.

A female prayer meeting was in existence in 1817. It was held at the house of Wid. Henry Abbot, and was conducted by her. Only a few ladies met there. One of them, Mrs. Caleb Abbot, used to walk three miles. A female prayer meeting was commenced, a little later, on Sabbath evenings, by Mrs. Edwards. There was, at this time, no other stated Sabbath evening service. Mrs. E.'s room was crowded. Subsequently a prayer meeting was held, for many years, with Mrs. Zeruah Griffin, in Abbot village. Through the efforts of Mrs. A. D. Newman a meeting was established, in the early part of Mr. Taylor's ministry, at Dea. Blanchard's. One was held, just before his dismissal, at his house. Mrs. Newman invited one at her house, during the vacancy of the ministerial office. This soon was omitted for various causes. In 1854, Mrs. H. B. Taylor established a meeting, which has been sustained on Thursday of each week, to the present time. Circles of prayer have been formed, also, in other parts of the Parish, at different times, but have not become institutions. In the spring of 1858 a young ladies' meeting was commenced at the Pastor's house, and is still attended by ten or twelve persons. This is held on Monday evening.

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## XII.

### SABBATH SCHOOLS.

During the interval of public worship on Sundays, it was customary for the people who remained at noon to come together to hear the reading of a sermon and to sing. How ancient a practice this was in this Parish is not known. Judge Phillips was accustomed to read. He testified his interest in this service

by bequeathing, at his death, in 1802, a flagon to the church, on which was the following inscription: "By the direction of the late Samuel Phillips, Esq., Lieut.-Gov., this flagon is respectfully presented to the South Church in Andover, as a memorial of his sincere affection and esteem, and of his earnest request that the laudable practice of reading in the house of public worship between services may be continued, so long as even a small number shall be disposed to attend the exercise." The same day another flagon was presented by Samuel Abbot, Esq., bearing a similar inscription. The church voted each year, afterward, at its annual meeting, to continue this practice. A committee was usually appointed to invite the coöperation of the Parish in this service. Readers were appointed by this committee, or, still more frequently, the Parish itself appointed several persons to secure readers. The last vote in the church to continue this reading was passed in 1828.

Ten years before this last date the Sabbath School was formed. A preparatory movement had commenced in the spring of 1816, by the organization of a Juvenile Bible Society. Every child, who daily read the Bible himself, or, if not old enough to read, who heard it read by others, and endeavored to understand and obey it, and who annually contributed to send it to the heathen, was a member.

"At the opening of the [common] schools, in 1816, each teacher was furnished with a blank book ruled with eight columns. On the first column was to be written the name of each scholar: on the second, his age: on the third, the number of times he had been at the head of his class at the last spelling for the day: on the fourth, the number of books which he had taken from the library: on the fifth, the number of verses of hymns and divine songs which he had learned: on the sixth, the number of answers which he had learned, of the shorter Catechism: on the seventh, the number of verses which he had learned of the Bible: and, on the eighth, the number of cents which, in the course of one year, he had given to the Bible Society."

A committee, at the close of the schools, examined the scholars and inspected these books. A great deal of interest was thus excited, not only in behalf of the benevolent object of sending bibles to the heathen, but in the study of the Bible and Catechism, and the committing of hymns. Of the 415 scholars then in the schools, "127 learned through the Catechism; 241, all taken together, learned more than 7000 verses of hymns and divine songs, and 121 more than 5000 verses of the Bible."

The Sabbath School was opened in the vestry in the spring of 1818. It was held, as since, during the intermission of public worship. The number of children the first year was 138. In the following summers, district Sabbath Schools were held at various points in the Parish, probably in the afternoon. Of these there were at one time seven. They continued in session from fourteen to eighteen weeks. July 22, 1827, owing to the large increase of scholars in the vestry, the school kept there was removed to the meeting house, and the following winter the experiment of continuing the school through the year was tried with complete success.

Up to this date the scholars had been nearly all under twenty years of age. Of 330 pupils in the summer of 1827, only eight had passed this age. The religious interest of 1831 and the years following largely increased the school. At this time the first adult classes were formed. So large a number as 640 were then reported as members of the school. The number reported each year to 1838 was little less than 600. In the spring of 1842 a report was made to the Sunday School Union of 384 teachers and scholars. The above numbers seem to be the largest numbers on any one Sabbath. The following is the *average* attendance in the school, from 1842 to 1859, inclusive :

1842 . . . 253.	1848 . . . 206.	1854 . . . 147.
1843 . . . 241.	1849 . . . 196.	1855 . . . 126.
1844 . . . 263.	1850 . . . 184.	1856 . . . 166.
1845 . . . 213.	1851 . . . 182.	1857 . . . 205.
1846 . . . 209.	1852 . . . 152.	1858 . . . 197.
1847 . . . 194.	1853 . . . 167.	1859 (8 mos.) 190.

The teachers of the school were at first very largely from the Seminary. It was found difficult to induce the male members of the church to take classes. Of thirty-five male teachers, in 1827, all but four or five were from the Seminary. This evil has been somewhat corrected since. Yet at the Teachers' meeting, held at Dea. Blanchard's since 1840, only two male teachers are remembered as attending. At the present time there are ten female teachers and eighteen male, of whom eleven are from the Seminary.

The prevailing impression is, that during the first five years of the school it had no Superintendent, formally recognized as such. The record books do not commence till 1823, and the one kept of the years 1829-1841 has been lost. The following table of Superintendents has been compiled, during those years, from the memories of different individuals.

- 1823 Orramel S. Hinckley, Prof. Tenn. College: died at Natchez, Miss., 1837.
- 1824 John Maltby, Pastor at Sutton, and of Hammond St. Church, Bangor.
- 1825 David Greene, formerly one of the Secretaries A. B. C. F. M.
- 1826 John Crosby, Castine, Maine; died 1833.
- 1827 Alvan Nash, Pastor at Sandusky City, Ohio, Ravenna, Ohio, Chester, Ohio, Chagrin Falls, Ohio, and at Willoughby, Ohio, where he now is a Teacher of a Female Seminary.  
H. G. O. Dwight, D. D., Missionary at Constantinople.
- 1828 George W. Perkins, Pastor at Montreal, Meriden, Ct., and Chicago, Ill.; died 1856.  
Seth H. Keeler, Pastor at Calais, Me.
- 1829-1841.  
Thomas Brainerd, D. D., Pastor of the Third Pres. Church, Philadelphia, Pa.  
Benjamin Labaree, D. D., Home Missionary in Tenn., Pres. Jackson College, Tenn., Sec. Centr. Ed. Soc., now Pres. of Middlebury College, Middlebury, Vt.  
Justin Perkins, D. D., lately of the Mission to the Nestorians.  
Buell W. Smith, Pastor at Montpelier, Vt., and since Teacher at Burlington, Vt.  
Solomon B. Ingram; died 1840.  
Plin B. Day, Pastor at Derry and Hollis, N. H.



- Amos Bullard, Pastor at Barre ; died 1850.  
 Samuel Beane, Pastor at Little Compton, R. I., now Teacher  
 of a Female Seminary at Beloit, Wisconsin.  
 James Boutwell, Pastor at Brentwood and Sanbornton, N. H.  
 Eliphalet Y. Swift, Agent of Am. Tract Soc., Pastor at North-  
 ampton, South Hadley, and Clinton, N. Y.
- 1842 Luther H. Sheldon, Pastor at Townsend and at Westboro'.  
 Joseph M. R. Eaton, Pastor at Henniker, N. H.
- 1843 Joel S. Everett, Missionary at Constantinople ; died 1856.
- 1844 David Torrey, Pastor at Delhi, N. Y.  
 Daniel T. Fiske, Pastor of the Belleville Church, Newburyport.
- 1845 Thomas E. Foster, Teacher in Phillips Academy ; afterwards a  
 Preacher for a short time ; died 1851.  
 Timothy Lyman, Lansing, Georgia.
- 1846-1847 Dea. Albert Abbott.
- 1847-1848 John H. Manning.
- 1848-1855 Dea. A. J. Gould.
- 1855-1859 Dea. Edward Taylor.

The Superintendents previous to 1846, except Buell W. Smith, James Boutwell and Thomas E. Foster, were not members of this church. The latter was a native of the Parish. During several years Dea. Amos Abbott acted as Superintendent in the Seminary vacations. Dea. Newman, still earlier, was a helper in this and many other ways. Since 1846, the Superintendents have all been of members of the church.

Previous to the establishment of the Sabbath School, there had existed a social Library, owned by share-holders, but usually called the Parish Library. It was composed chiefly of religious books. It was replenished about the time of Mr. Edwards's settlement. In 1834 ninety volumes remained, and were incorporated with the Sabbath School Library. "A Circulating Library of Moral and Religious Tracts" was established in 1815. A large number of books suitable for children were procured, divided into as many parcels as there were [common] schools in the place, and one parcel, enclosed in a trunk, was left at each school. All children, whose conduct and improvement met the approbation of the teacher, were allowed to take a book from the

Library every Saturday. This was part of the arrangement of the Bible Society already mentioned.

Books were procured for the Sabbath School in 1820. From 1829 through several years a part of the collections made at the communion table were appropriated for the increase of the Library. On the catalogue of the Library, in 1834, were 387 volumes. After a revision had been made, and about thirty volumes added, the whole number actually in the Library was 275. Revisions and additions were made, also, in 1842, 1847 and 1851. In 1851 the catalogue contained the titles of 351 books. A new revision was made in 1858, and a small collection was taken for the benefit of the Library. There were then found 180 old books remaining. This number was increased to 239, by the purchase of new books.

The Sabbath School Concert has been observed, statedly, for at least twenty years. Teachers' meetings have been held at various times, but have been frequently suspended. During the summer of 1858 a Sabbath School prayer meeting was held in the vestry, on Saturday evening of each week.

In 1847, this Sabbath School formed, in connection with the other Sabbath Schools of the town, a Union Concert, holding its meetings quarterly. At the annual meeting in April, which was held in the South Church, a sermon was preached. At all the meetings reports were made of the attendance in each school, and of any other facts of interest. This Concert was continued with harmony and profit till 1858.

## XIII.

## CHARITABLE AND MISSIONARY EFFORTS.

It seems strange to one tracing backward the records of the church from the present time, when so much of its effort is expended on missions and other benevolent movements, to come so soon to a period, when comparatively, if not absolutely, no such effort was in existence. The benevolent history of this church begins with 1814. A few individuals of its membership, had, previously, contributed to missionary societies. Some collections also may have been taken before this date. But the first general interest in associated and systematic efforts for doing good was awakened by the formation of "The Andover South Parish Society for the Reformation of Morals." In a discourse before this society, Mr. Edwards gives the following account of "the views and feelings, which on the 20th of April, 1814, led to its formation." "A number of praying fathers," of whom he mentions one in particular, Dea. Daniel Poor, who died the same year, "seeing the prevalence of immorality, particularly Sabbath-breaking, intemperance, and profanity, and their destructive consequences to this, and future generations, not only for this life, but the life to come, looking with a tender concern on the children and rising generation, and feeling that their departure was at hand, expressed a desire to form a society, or do something, which might be the means of benefiting the children, of doing good, when they should be no more. . . . Often in the fulness of his soul, said the venerable father, who sleeps in yonder grave-yard, *O, that there would be something done for the children.*"

The object of this society was, as we shall see, a wide one. "It may be expressed," says the same discourse, "in two words, **DOING GOOD.**" It met quarterly, and the Pastor, who was chairman of the standing committee, presented at each annual

meeting a full report. Eleven of these reports were made, and most of them are still among the church papers. Two of Mr. Edwards's discourses before the society are likewise preserved. Dr. Porter preached before it also his discourse, "Great effects result from little causes," afterwards printed as No. 74, of the series of tracts issued by the American Tract Society. We hear nothing of this society after 1825.

Attention was first paid to the evils of intemperance, profanity, and Sabbath-breaking. It was proposed to remedy these evils in three ways; first, by personal influence and example of the members of the society; secondly, by conversation in the families and neighborhoods; thirdly, by the support of Tithingmen; and fourthly, by attention to the children. In the course of two years much was done in these ways. The report for 1815, gives the following results. With reference to *profanity*: "This enormous evil, which a few years ago was so prevalent, has almost ceased, except it be with a few of the most degraded."

"The alarming profanation of the *Sabbath*, which two years ago threatened to sweep everything before it, and was thought to be incurable, has not only been arrested and greatly checked, but almost entirely done away. . . . There is not probably one twentieth as much travelling on the Sabbath now as there was two years ago."

"As to *intemperance*, although some individuals are still reeling to and fro, and some families clothed in woe by this iniquity, yet the evil has been greatly lessened. A few years ago \$15,000 were expended in this town for ardent spirits in one year. \$8,000 more than was paid for the support of the gospel, and of all the schools, highways, state and county taxes, and all other town expenses. The people the last year did not probably expend one third of that sum. Ardent spirits in the respectable part of the community are becoming unfashionable and dispensed with in *social visits*. Many workmen are employed on condition of refraining from ardent spirits, and it is found that better men are secured, and that they do more business and in a better

manner than before. The practice of taking wine at *funerals* is almost entirely abolished; and it begins to be understood that ardent spirits, except in special cases as a medicine, are not only entirely useless, but ruinous to the bodies and souls of men."

After 1815 the reports of the society make little mention of the subjects named above. But these subjects were not neglected in subsequent years. In 1824 a man intoxicated was suddenly killed by falling from his wagon near the house of the late Deacon Poor. This called forth two sermons from Mr. Edwards, which are said to have made a strong impression on the people. Meanwhile, considerable attention had been given to those church members who were intemperate. Several had been excluded. In the years immediately following 1828, a still larger number of persons were excluded for this cause. The sentiments of the church were finally expressed by these resolutions:—

1. Jan. 3, 1832. *Resolved*, That we, the members of this church, in the present enlightened state of the public mind in regard to the evils and the remedies of intemperance, feel ourselves required, by the spirit of the gospel, to refrain entirely from the manufacture, sale, or use of ardent spirits, except as an article of medicine.

2. Jan. 3, 1832. *Resolved*, That no person shall hereafter be considered as a candidate for admission to this church, who may be concerned in the manufacture, sale, or use of ardent spirits; unless, in the judgment of the committee for examining candidates, there may be special reasons sufficient to justify an exception to this rule.

3. Feb. 5, 1833. *Resolved*, That the retailing of ardent spirits, at the present day, except as an article of medicine by an apothecary, is inconsistent with a profession of the Christian religion; and that this church will regard it, if practised by any of their members, as a public scandal, subjecting such member or members to the discipline of the church.

As the society now paid less attention to the improvement of morals in the Parish, its name was changed. In the report of 1818 it is designated The Andover S. P. Missionary and Char-

itable Society. It had in 1815 received an auxiliary society of 150 ladies, called The Female Charitable Society, and in 1816, another auxiliary, called The Juvenile Bible Society, which, we have seen, was preparatory to the Sabbath School. In 1818, a Sewing Society was formed for clothing the poor children and relieving the sick in the Parish. In 1819, "the little girls operated together, and by working one half a day in a fortnight, obtained enough to support in the family of a missionary, one heathen child." The name of this child was Justin Edwards. This little society supported him about six years. Two other heathen children were supported by associated individuals in other parts of the Parish. Their names were Jonathan French and John Adams. We learn, too, from the Missionary Herald for 1821, that there was a society called the Western Missionary Society, of which Miss Sarah Abbot was Treasurer for that year. In 1823, three other associations are mentioned, which may have been the same with those in existence before, except that their names were changed. The same year a subscription was made by twenty-two men, seventy-one women, and fifty children, pledging sufficient money to support a school of forty Jewish children, to be called The Andover Jewish School.

The other objects for which these societies labored, were principally the Translation of the Scriptures, the Distribution of Tracts, and the purchase of school-books for the poor children of the Parish. During the first seven years of the society, the sums collected amounted to \$800, or a little over \$100 a year. In 1821 and 1822, the sum reported is \$207. In 1823, the amount collected for all purposes was \$336.61.

In 1833, committees were for the first time appointed at the annual church meeting, to take charge of the several departments of Christian Benevolence to which the church were accustomed to contribute, it being understood that these committees should do all for the promotion of the respective objects assigned them, that is usually done by the executive officers of benevolent associations. The four leading committees at that time appointed,

were on Foreign Missions, Home Missions, the Tract Society, and the Education Society. At some time since 1840 it became the custom for the church to specify at its annual meeting the principal objects for which collections should be solicited, and some committee, or more commonly the pastor, appointed collectors in different districts. To the four objects just now mentioned, the American Bible Society has for ten or twelve years been added. For other objects, contributions have been received in the meeting-house at the discretion of the pastor and deacons. The contribution made at communion, has been in large measure distributed to the poor. That made at monthly concerts, has been equally divided between the American Board and the American Home Missionary Society. The collection for the Sabbath School cause, has been usually made in the Sabbath School.

The following table exhibits the amounts raised for the principal objects of benevolence, so far as it has been possible to ascertain them, from January 1840 to August 1859. If the total amount is given for any year, the blank spaces would indicate that no contribution was made for the particular cause that year. If the total amount is not given, it is uncertain whether the blanks should be filled. It is not probable that all the sums are given with perfect correctness. Some of them have been supplied from the acknowledgments contained in missionary publications. Those from 1840 to 1851, inclusive, except those for the years 1842 and 1847, were taken from the annual sermons of Rev. J. L. Taylor, kindly furnished for the purpose.

The large sums given for the years 1840 and 1841 were occasioned by special collections in behalf of the Am. Abolition and Am. Anti-Slavery Societies. In the column designated as that of the Am. and For. Chr. Union the two first sums were given to the For. Evang. Society. In reference to the sums reported for the present year, it should be said that the donations to the A. B. C. F. M. and the Am. Home Miss. Society will be increased by Monthly Concert collections during the remaining months — probably thirty dollars each.

# CHARITABLE AND MISSIONARY EFFORTS.

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Years.	American Bible Soc.	A. B. C. F. M.	American Education Society.	Am. Home Mission Soc'y.	American Tract Soc'y.	Sabbath Schools.
1840		\$526,93	\$114,50	\$142,37	none	\$50,00
1841		421,79	36,60	391,19	\$75,00	50,00
1842		432,82	55,00	258,02		
1843		283,12	40,00	258,51	46,08	43,66
1844		241,57	48,00	282,06	39,88	
1845	\$70,00	204,46	50,00	211,75	none	
1846		153,42	108,05	197,21		
1847	75,00	301,83	114,42	550,08	151,42	50,00
1848	56,72	196,84	124,00	186,00	308,00	47,46
1849	65,52	284,94	99,00	223,17	153,73	30,78
1850	66,05	400,28	40,00	221,01	85,25	45,93
1851	55,00	372,78	40,00	292,11	70,00	87,32
1852		351,52	44,88	223,42		
1853		284,68	33,68	230,22		
1854	66,69	233,48	16,48	164,77		
1855	54,00	293,54	29,30	172,61	62,59	
1856	81,57	400,50	60,45	201,18	200,00	85,00
1857	74,13	451,90	80,00	261,91	71,32	66,20
1858	76,00	444,69	98,33	216,70	50,00	46,00
1859	none.	562,31	65,00	248,86		

Years.	Am. & For. Ch. Union.	Western Colleges.	Am. Seamen's Friend Soc'y.	Poor.	Miscellaneous.	Totals.
1840	\$20,00	none	none	none	\$533,00	\$1386,80
1841	none	none	none	none	676,30	1650,88
1842				none		
1843	none	\$130,00	none	none	125,00	936,37
1844	none	none	\$21,50	none	105,00	738,01
1845	none	60,00	27,50	\$46,70	338,00	1008,41
1846				41,21		
1847	none	89,50	39,30	39,91	175,19	1586,65
1848	50,00	73,00	100,00	34,88	36,00	1212,90
1849	40,00	75,00	95,00	27,29	38,91	1133,14
1850	40,54	87,75	none	39,96	22,76	1049,53
1851	25,00	89,43	none	30,75	112,36	1194,75
1852		80,25		36,83		
1853		none		42,41		
1854		76,77		35,88		
1855		64,00		38,65		
1856	none	77,85	none	47,88	78,77	1233,00
1857	32,00	77,75	59,00	92,85	246,00	1513,06
1858	none	73,60	none	89,12	306,00	1400,44
1859			52,00			



In May 1836, thirty-five ladies associated themselves together as a society, under the name of the Canadian Missionary Society. Their special object at that time was the support of teachers among the French Canadian population. Two teachers belonging to the Parish, Miss Mary Abbot, since deceased, and Miss Phebe Foster, now Mrs. Dea. Jos. Cummings, were sustained there for two years, the former by the Sabbath School, and the latter by this Society, with the coöperation of the Juvenile Missionary Society.

At the close of the two years, in November 1838, the society took the name of the Female Charitable Society, which it still retains. It has been a social Sewing Society, meeting once a fortnight, working for different objects in different years. Among these objects may be mentioned, in the order in which the society worked for them: Foreign Missions, For. Evangelical Society, Western Reserve College, Home Missions, Seamen, and the support of a colporteur. For several of these objects, the society has worked two or three years. During other years some local object of benevolence has enlisted its sympathies and efforts. The amount of money annually received from the work, taxes, and subscriptions of this society, has varied from fifty to two hundred and fifty dollars. Probably one hundred and fifty is nearly the average amount. During its existence it has contributed not far from \$2,000 to benevolent purposes. It has had a social value to the Parish also, of itself sufficient, it is believed, to justify its continuance.

The Juvenile Missionary Society was probably formed at about the same time with the Canadian Missionary Society, with which it coöperated. It owed much in the first years to Miss Mary Abbot, just now mentioned. Mrs. Mehitabel G. Abbot, Mrs. Phebe Cummings, Miss Mary E. Hidden, and Miss Hannah E. Whittier, have successively directed and upheld it. In the year 1851, it contributed to Foreign Missions \$98. Not long after this the effort to continue it was deemed discouraging, and before 1855 it was given up. During the years 1857-8

Miss Anstice Abbot gathered a few girls into a society. A more vigorous and hopeful attempt to revive and sustain this department of missionary effort has been made within a few months by Miss C. H. Swift and Miss S. M. Sweetser. It is pleasant thus to be able to close the account of charitable and missionary efforts, with the thought, that what was well begun in 1814 (the effort to interest the young in doing good), has not, for any long time, been wholly overlooked.

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#### XIV.

#### ORGANIZATION OF OTHER CHURCHES.

October 26, 1729, "Such of the inhabitants of Methuen as had been, at one time and another, admitted to communion here, were dismissed." Fourteen were then dismissed, and the church in Methuen was organized Nov. 5th of the same year.

The settlement of Concord, N. H., in 1727, was commenced, to a large extent, by citizens of Andover. Almost a fourth of the settlers were from this town. Rev. Mr. Phillips was one of the first proprietors. He, with two delegates from this church, were of the council, which assembled Nov. 18, 1730, "to constitute a church in the said plantation," and to ordain its first pastor. One of the eight members then constituted a church was of his flock. But for several years that church was strengthened by numerous dismissions from this.

In 1738, the year of the organization of the church in Pembroke, N. H., seven members of the South Church were dismissed to be incorporated with that enterprise.

The church in Hollis, N. H., was formed in 1743. Three of its first members were from this church.

Two members of this church, with six persons from other

churches, constituted the church at Wilton, N. H., which was gathered Dec. 14, 1763. Six more were recommended to join them in 1765. During the remaining years of the century this number was greatly increased.

Several other churches of New Hampshire, as will be seen by the catalogue, were either partly formed or strengthened from this church. Among them may be especially mentioned those in Pelham, Amherst, Loudon, Hancock, Weare, Deering, Greenfield and Peterboro'.

The churches in Bethel and Norway, Maine, were in some measure nourished, in early years, by this church. The church in the neighboring town of Albany received hence, at its formation, in 1803, ten of its members.

In the year 1816 the church connected with the Theological Seminary was formed. Five members of this church connected themselves with it.

November 28, 1826, fifty-six members of this church received dismission, and, on the fifth of December following, were organized as the West church in Andover, adopting the same Confession of Faith and Covenant as are used by this church. Their meeting-house was dedicated Dec. 26, 1826. The successive pastors of the West Church have been

Rev. Samuel C. Jackson, D. D., Ordained June 6, 1827, Dismissed Sept. 25, 1850.

Rev. Charles H. Pierce, Ordained Oct. 9, 1850, Dismissed June 1, 1855.

Rev. James H. Merrill, Installed April 30, 1856.

The Methodists began to preach, it is believed, in the Bank Hall, as early as 1830. A church was apparently in existence at the close of 1831. Within about two years from this date six members were dismissed from this to the Methodist Church. A large number of tax-payers left the parish and connected themselves with the new Society. A meeting-house was soon built,

and, at times, the church was flourishing. It grew feeble after a few years. Its last minister left before, or during, the year 1840. Its organization was kept several years after this, but the meeting-house at length passed into other hands, and only the foundation stones remain on the old site.

In the fall of 1832, the Baptist Church of this town was formed. No person, at the time a member of the South Church, was engaged in its formation. Quite a number of persons belonging to the Parish, however, connected themselves with the Baptist Society. The Baptist Church was Recognized Oct. 3, 1832. The meeting-house was dedicated August 28, 1834. The public services of Recognition were held in the South meeting house, by invitation. The ministers of this people were

Rev. James Huckins, Inst. August 28, 1834, Res. Oct. 25, 1835.

Rev. George J. Carleton, Inst. June 15, 1836, Res. Oct. 5, 1838.

Rev. Nathaniel Hervey, Invited August 11, 1839, Left 1841.

Rev. Benjamin S. Cobbett, Ord. Feb. 8, 1842, Res. Oct. 5, 1847.

Rev. Silas B. Randall, Came Oct. 1, 1848, Left Oct. 1849.

From this latter date, for ten years, this church did not sustain stated services. The church dissolved itself Dec. 8, 1857. Sixteen members united, as a branch, with the church in Lawrence, under the care of Rev. Frank Remington. During Mr. R.'s preaching, continued here for several weeks following, a large number of persons were baptized, and, on the 28th of July, 1858, a Baptist Church of 156 members was Recognized. Rev. Wm. S. McKenzie was the same day Recognized as its pastor.

The Evangelical Church at North Andover received fourteen of its thirty-one original members from the South Church. The church was organized and its meeting-house dedicated Sept. 3, 1834. It has had three pastors :

Rev. Jesse Page, Ord. Sept. 9, 1835, Dis. June 7, 1843.

Rev. William T. Briggs, Ord. Nov. 4, 1846, Dis. 1855.

Rev. L. H. Cobb, Ord. Oct. 28, 1857.

The first time the services of the Protestant Episcopal Church were performed in Andover, was in the summer of 1835, when Rt. Rev. B. B. Smith, of Kentucky, officiated, on Sunday, three times, in the Bank Hall. The first meeting relative to the formation of a religious society was held in the same place July 28th of the same summer. The first Parish meeting was held August 6th. The first communion was on April 3, 1836. During the years 1837 and 1838 fourteen members of the South Church were dismissed and became communicants with this new church, which had taken the name of Christ Church. The church edifice was consecrated Oct. 31, 1837. Its ministers have been

Rev. James H. Tyng, 1836.

Rev. Joseph H. Clinch, 1837.

Rev. Samuel Fuller, D. D., Oct. 1, 1837 — June 26, 1843.

Rev. George Packard, 1843 — 1845.

Rev. Henry Waterman, Dec. 1845 — June 5, 1849.

Rev. Samuel Fuller, D. D., Oct. 1, 1849 — Oct. 1, 1859.

A Universalist Society was formed here in the fall of 1837, and a meeting-house built in the year 1838. A church was formed later. Public worship has been irregularly sustained ; for several years, after 1846, it was entirely suspended. At present it is supported but half the time.

The Free Christian Church of Andover was organized in 1846. Of its forty-four original members, fourteen were dismissed from the South Church. It was organized, through a council of churches, May 7, 1846. Sabbath services had commenced some months before this date. For a few years the services were held in the Universalist Church. But in 1849 the Methodist Church was purchased and removed, and from it the present meeting house of this society was built. The pastors of the Free Church have been

Rev. Elijah C. Winchester, Feb. 1846 — Sept. 1848.

Rev. Sherlock Bristol, Oct. 1848 — Oct. 1849.

Rev. William B. Brown, August 1850 — April 1855.

Rev. Caleb E. Fisher, June 1855 — May 1859.

Rev. S. C. Leonard, Sept. 1859.

Some time before 1847 a Sabbath School was opened in Ballard Vale, and Sabbath evening services conducted there by persons connected with this and the neighboring churches. At a meeting of citizens in the village, in 1847, it was thought most proper that the stated services should be those of the Episcopal Church. Accordingly, such services were continued in the Depot Hall till August 1849. Worship in that form not receiving sufficient support, a Union Society was formed, and a preacher employed for six months. At the end of this time he joined the New England Conference, and gathered a Methodist Church. This was in the early part, probably, of 1850. The Methodist Society, in 1851, built a meeting-house. They have not been able to support, except at short intervals, a resident preacher.

Immediately on the formation of the Methodist Church the Union Society repaired to the Union Hall, where they have since maintained public worship. Rev. Henry S. Greene began to preach for them in Sept., 1850. A Congregational Church of eleven members, nine of whom were from the South Church, was organized Dec. 31, 1854. Mr. Greene was installed their pastor, by a council of Congregational Churches, April 1, 1855.

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## XV.

### CONTRIBUTION TO THE MINISTRY.

The following persons, who have either become preachers of the gospel, or were in process of education for that end, were mostly born and baptized in this Parish; all, when children, re-

sided here with parents who belonged to the church or Parish. The date before each name is the date of their birth.

- 1706 John Blunt, son of William, H. U. 1727, ordained the third minister of Newcastle, N. H., Dec. 20, 1732: died August 7, 1748.
- 1706 James Chandler, son of Thomas, H. U. 1728, ordained minister of the second parish in Rowley, Oct. 18, 1732: died 1788.
- 1713 Samuel Chandler, son of Josiah, H. U. 1735, ordained pastor of the second church in York, Me., Jan. 20, 1742: installed in the first church in Gloucester, Nov. 13, 1751: died 1775.
- 1716 Abiel Abbot, son of Dea. John, H. U. 1737, designed for the ministry: died May 29, 1739.
- 1723 John Chandler, son of Thomas, H. U. 1743, ordained minister of Billerica Oct. 21, 1747: removed June 5, 1760: died Nov. 10, 1762.
- 1725 Nathan Holt, son of Nicholas, H. U. 1757, ordained pastor of the second church in Danvers, Jan. 3, 1759: died Aug. 1, 1792.
- 1735 Abiel Foster, son of Capt. Asa, H. U. 1756, ordained minister of Canterbury, N. H., Jan. 1761: dismissed 1779: was afterwards Representative in the General Court, President of the State Senate, Chief Justice of the C. C. P. Rockingham County, Representative in the old Congress, and for ten years under the present Constitution: died Feb. 1806.
- 1747 David Osgood, D. D., son of Capt. Isaac, H. U. 1771, ordained pastor of the church in Medford, Sept. 14, 1774: died Dec. 12, 1822.
- 1759 John Abbot, son of Capt. John, H. U. 1784, Instructor in Phillips Academy, Tutor in H. U. five years: studied divinity, and was approbated to preach; his health not permitting him to preach, engaged in mercantile business in Portland, Professor of the Latin and Greek Languages in Bowdoin College 1802-1816, Treasurer of the College 1816-1829: died at Andover July 2, 1843.
- 1761 Robert Gray, son of Robert, H. U. 1786, ordained minister at Dover, N. H., Feb. 1787: dismissed May 1805: died August 1822.

- 1763 Peter Holt, son of Dea. Joshua, H. U. 1790, ordained minister of Epping, N. H., Feb. 27, 1793: moved to Exeter, N. H., 1821: installed in the Presbyterian church, Peterboro', N. H., March 7, 1827: stated supply at Deering, N. H., from 1835-1841: died March 23, 1851.
- 1770 Abiel Abbot, D. D., son of Capt. John, H. U. 1792, Instructor in Phillips Academy, at Exeter and Andover two years: ordained, June 1795, minister of the first church in Haverhill: installed, Dec. 1803, in the first church in Beverly: died at sea, near Staten Island, June 7, 1828.
- 1778 Jonathan French, D. D., son of Rev. Jonathan, H. U. 1798, Teacher in Phillips Academy, ordained at Northampton, N. H., Nov. 18, 1801: died Dec. 13, 1856.
- John Dane, son of Daniel, D. C. 1800, obtained minister of Newfield, Me., Feb. 15, 1802, dismissed in about a year.
- 1780 Thomas Abbot Merrill, D. D., son of Dea. Thomas, afterwards of Deering, N. H., D. C. 1801, Tutor in D. C., afterwards Tutor in Middlebury College, ordained pastor of the church in Middlebury, Vt., dismissed Oct. 19, 1842, Treasurer of Middlebury College till 1852: supplied the pulpit in Weybridge, Vt., for about ten years, previous to 1854: died April 25, 1855.
- 1780 Jacob Holt, son of Dane, D. C. 1813, teacher of school and preacher in Brookline, N. H.: ordained pastor there Jan. 30, 1827: resigned in 1831: resided in Ipswich afterwards, where he died.
- 1783 John Lovejoy Abbot, son of John Lovejoy, H. U. 1805, Librarian in H. U., ordained minister of the first church, Boston, July 14, 1813: died Oct. 17, 1814.
- 1785 Joshua Chandler, Jr., son of Maj. Abiel, H. U. 1807, ordained minister of Swanzey, N. H., 1819, installed in Orange, Dec. 1822, also at Bedford and Pembroke: died at Boston 1854.
- 1797 Samuel Phillips Newman, son of Dea. Mark, H. U. 1816, Tutor in Bowdoin College 1818, Professor of the Greek and Latin Languages 1820, Professor of Rhetoric 1824-1839: died in Andover Feb. 10, 1842.
- 1802 John R. Adams, son of John (who became Principal of Phillips Academy in 1810, and was a member of the South church and Parish), born in Plainfield, Ct.: Y. C. 1821, A. T. S. 1826,



- ordained in Londonderry, N. H., Oct. 5, 1831 : dismissed in Oct. 1838 : installed afterwards at Brighton, and at Gorham, Me. : recently dismissed from the pastorate at the latter place.
- 1805 Sereno Timothy Abbot, son of Asa, A. C. 1833, A. T. S. 1836, ordained, July 12, 1836, minister at Seabrook and Hampton Falls, N. H. : died March 28, 1855.
- 1807 William Adams, D. D., son of John, born at Colchester, Ct. ; Y. C. 1827, A. T. S. 1830, ordained at Brighton : installed in the Broome Street Presbyterian church, N. Y. City., and in the Madison Square Pres. church, N. Y. City.
- 1807 Amos Blanchard, D. D., son of Dea. Amos, Y. C. 1826, Tutor in Yale College : studied theology at New Haven : ordained pastor of the first church, Lowell, Dec. 25, 1829 ; installed in Kirk Street church, Lowell, May 21, 1845.
- Joshua Emery, son of Joshua, born in Newburyport : A. C. 1831, A. T. S. 1840 : ordained May 13, 1835 : installed in the first church at North Weymouth Jan. 25, 1838.
- Samuel Hopkins Emery, son of Joshua, born in Boxford : A. C. 1834, A. T. S. 1837, ordained pastor of Winslow church, Taunton : installed at Bedford : reinstalled in Taunton : in 1855 installed at Quincy, Ill.
- 1809 Wilson Ingalls, son of Ezra, U. C. 1836, Tutor in Union College the following year, pastor in connection with the Reformed Dutch church in the State of New York : in 1854 at Glenville, N. Y.
- 1811 Henry Callahan, son of Robert, born at North Andover : U. C. 1836, A. T. S. 1840 : ordained pastor of the Pres. church in Niagara, N. Y. : now pastor of Pres. church Oxford, N. Y.
- 1811 William John Newman, son of Dea. Mark, pursued theological study at Bangor and New Haven : ordained at Stratham, N. H., Nov. 2, 1836 : dismissed May 20, 1849, afterwards minister in York, Me. : died March 5, 1850.
- 1814 Edward Blanchard, son of Dea. Amos, entered Yale College, but died, before completing his course, June 2, 1834.
- 1816 Edward F. Abbot, son of Dea. Zebadiah, pursued theological study at Gilmanton, N. H., ordained minister at Milton, N. H., August 19, 1846, dismissed May 10, 1848 : stated supply at Loudon, N. H., 1849-1854 ; installed at Dublin, N. H., in

Dec. 1855, but has recently supplied one year in the West Parish of Ipswich.

- 1820 Jonathan Edwards, son of Rev. Justin, Y. C. 1840, A. T. S. 1847, ordained at Woburn, Sept. 7, 1848: installed, 1856, in the Plymouth church, Rochester, N. Y.
- 1821 Thomas E. Foster, son of Capt. Thomas C., Y. C. 1840, Instructor in Phillips Academy, A. T. S. 1848; preached in various places for two years: died March 17, 1851.

Besides the above ministers, this church has contributed a much larger number of ministers' wives. The attentive observer of the catalogue of the church will be led to mark how frequently the names of such occur. "Our position," says the Rev. Mr. Taylor, in his half-century sermon, 1851, "lays us under contribution often in this respect. . . . Even within the period now in question, we have supplied at least twenty-five such witnesses to our character, as the wives of clergymen alone." It would have been pleasant to have been able to supply the names of all these, with some brief notices of them. It has also been difficult to forego the pleasure of presenting some notices of prominent lay-members of the church and Parish, whose names are intimately connected with the reputation of the town and especially with the prosperity of the literary institutions here, but the labor has seemed too great to be consistent with other duties.

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## XVI.

### PASTORS.

The first Pastor was the REV. SAMUEL PHILLIPS. He was born in Salem, February 17, 1690. His father, Samuel, was a son of the Rev. Samuel Phillips, of Rowley, and a grandson of Rev. George Phillips, the first minister at Watertown. His

mother, Sarah, was a daughter of the Rev. John Emerson, of Gloucester. He was received to the church in Salem, October 5, 1707, then a member of Harvard College, and in his eighteenth year. He was graduated in 1708. For one year he was occupied with teaching at Chebacco, now Essex, and then devoted himself more exclusively to preparation for the ministry. He preached at Norton with great acceptance, and received a call to settle with the new church in that town; but the influence of the minister of the old Parish of Taunton was unfavorable, and though he "gave a favorable answer," he was not ordained. He commenced preaching in this Parish April 30, 1710. At a meeting, November 2d, "it being put to vote whether the Precinct do desire the Continuance of the Rev. Mr. Phillips with us, it passed clearly on y<sup>e</sup> affirmative." December 12, 1710, the Parish voted unanimously that he should be their "Settled Minister." Because he was unwilling to assume such a charge while so young, his ordination was deferred nearly a year, and took place on the same day with the organization of the church, October 17, 1711. He preached the Sermon himself, from Ezek. 3 : 17. His ministry continued here till his death, June 5, 1771, and he supplied the pulpit till the first part of April previous, a period of active service for one people of sixty-one years.

In one of the petitions presented by his people to the General Court shortly after his settlement, they describe themselves as "being now provided with a worthy, learned, and pious minister." They continued of the same mind during his whole ministry. They "were remarkably united," and "free from sectaries." Every memorial remaining of him, assures us that the epithets "worthy, learned, and pious," were deserved by the man, as well as in current courtesy due to the minister. "He was," says the late Dr. Abiel Abbot, "endowed with good powers of mind, and was a diligent, faithful, and useful minister. . . . As a preacher he was highly respectable, was zealous, and endeavored not only to indoctrinate his people in sentiments which he deemed correct and important, but to lead them to the practice of all Christian

virtues." The numerous sermons which he has left in print and manuscript, more than confirm this description. They are plain, direct, and earnest letters to his people. He rebuked in homely and literal terms the prevalent vices of his day and parish. The duties which he urged upon them were specific and definite. He did not aim at novelty in the illustration or arrangement of his themes. Adhering to the somewhat cumbersome formality of various and minute division, characteristic of early puritan preaching, he nevertheless was thus able to repeat and impress the oftener the truth he was discussing. If there was slower progress in thought, there was the steady repetition of the same important views. What characterized in this regard one sermon, characterized his whole preaching — the steady and earnest enforcement, week after week and year after year, in a well-known method, of well-known doctrines and duties. "His labors in the pulpit were protracted beyond what is usual at the present day. His hour-glass was turned at the commencement of his sermon, and the last sands ran out before its conclusion." He must have been highly esteemed as a preacher, for he not only preached an Artillery Election, a General Election, and a Convention Sermon, but, as it would appear, several times, on exchange with other ministers, his sermons were solicited for publication. In this manner, "at the desire of many who heard" them, were the discourses on Justification and Living Water printed, after having been preached, the one at the Old South Church, and the other at the Church in Brattle Square, Boston. As early as 1729, his friend and classmate, John Webb, pastor of New North Church, Boston, says of him, in the preface of *Advice to a Child*: "The discourses he has published heretofore, have given him this testimony in the consciences of all good Christians who have read them, That he is a well-qualified and faithful minister of Jesus Christ."

In his Theological position he was a decided and zealous Calvinist, in strictest conformity to the Westminster Catechism. He did not enter directly into any of the stirring public controver-

sies of the time. He was one, however, of the five Pastors who wrote "a highly commendatory preface" to a pamphlet in defence of the doctrine of Original Sin, written by Mr. Clark, of Danvers, in answer to the author of "A Winter Evening's Conversation." This latter work was the occasion of a long and eminent controversy. His name appears also in the list of subscribers for the publication of Edwards's Treatise on Original Sin. But, though he did not engage directly in controversy, his published discourses and books never give forth an uncertain sound. He takes pains to declare his doctrinal views, and to express his fears with respect to Arminianism. To his own people he expressed himself very plainly. For their benefit he wrote "Seasonable Advice to a Neighbor," in which he holds fast, as on other public occasions he had exhorted others to do, "in particular the doctrine of *Original Sin*, and that of the *Nature and Necessity of the New-Birth*, and that of *Justification by Faith without the works of the Law*, and that of the *Divine Decrees*, as also that of the *Saints' Perseverance*." Though he "would not be understood to intend absolutely to confine real Christianity to those who are fully in the scheme of principles called Calvinistic," yet he is moved thus to speak, "being fully persuaded that those truths are most consonant, not only to antiquity, but also to the true standard, the Word of Inspiration." He heartily wishes, he is not ashamed to say, that the number of those who bear the name of Calvinist "may be abundantly increased;" and for myself, *Ut sit Anima mea cum Puritanis*." This little treatise, reprinted in 1811 and distributed through the town under the legacy of Judge Phillips, was written in 1761, and dedicated to the South Parish, with the prayer of their pastor that they might always hold fast the form of sound words, and especially might not settle any succeeding minister of opposite faith. Yet, with these strong doctrinal opinions, he was able to unite his own people, and to maintain fellowship with neighboring clergymen of a looser and dangerous creed. Some of these ministers, during the great awakening, sent in a remonstrance

against Whitefield. Mr. Phillips, though his own congregation was entirely unaffected by that movement, did not join them. The pastors with whom his name is most frequently mentioned, were the warm friends and promoters of that revival. Preaching in Boston in the Spring of 1741, after the first visit of Whitefield to New England, he stops in his discourse to say : " Thanks be given to Zion's King, that there are so many at this day, more especially in this town, who are asking the way to Zion, with their faces thitherward." The introduction of unlearned men into the ministry, and the practice of intrusion by Evangelists or other ministers into parishes not their own, without the approbation of the pastors of those parishes, were two results of the revival with which he did not sympathize, but publicly deprecated them.

Mr. Phillips's publications were numerous. The following is a complete list : Elegy upon the death of Nicholas Noyes and George Curwen, 1718. A word in Season, 1727. Three plain, practical Discourses, 1728. Advice to a Child, 1729. The History of the Saviour, 1738. The Orthodox Christian, 1738. A Minister's Address to his People, 1739. A Preface to Mr. Barnard's funeral sermon for Mr. Abiel Abbot, 1739. Artillery Election Sermon, 1741. Living Water to be had for Asking, 1750. A Sermon at the General Election, 1750. A Sermon at the Installation of Rev. Samuel Chandler, 1751. Sinner's Refusal to come to Christ Reproved, 1753. The Necessity of God's drawing in order to men's coming unto Christ, 1753. Convention Sermon, 1753. Sermon at the Ordination of Nathan Holt, 1759. Seasonable Advice to a Neighbor, 1761. Address to Young People, 1763. Discourse on Justification, 1766. A Sermon on Suicide, 1767.

A large number of these works were composed for his own people, and in these he frequently expresses his warm pastoral interest for them. He identified himself closely with them. He was eminently kind and faithful in discipline. His care for the young was specially great. " It was his practice to call at every house in his parish, at least once in a year, and he often carried

Madam with him in these parochial visits. They usually rode together on the same horse, according to the fashion of the times. He had much influence in persuading parents to attend to parental duties and household worship. Though a man of considerable humor, yet there was an apparent sternness, which caused undue fear in many of his people, and especially among the young."

"He early acquired the habit of order, industry, and economy in the management of all his affairs, by which he was enabled to accomplish much and attain his object. Though he sacredly devoted a tenth part of his income to pious and charitable purposes, and his salary was small, yet he educated his family liberally, and accumulated a large estate." At his death he left £100 as an abiding fund for the relief of indigent persons in the South Parish of Andover, namely: "Proper objects of charity, and such as receive no help from the town, more especially those of the church in the said parish standing in need of relief." He gave "the like sum of £100 for the pious and charitable use of propagating Christian knowledge among the Indians of North America."

A still fuller legacy did this pastor leave to his parish and the world in the lives of his children. Their mother was Hannah, daughter of John White, Esq., of Haverhill. She was married to Mr. Phillips, January 17, 1711-12, and died January 7, 1773, in the eighty-second year of her age. The records of the church do not contain her name, but a manuscript catalogue, commenced in 1765, shows that she was a communicant. The children were:

1. Mary, born Nov. 30, 1712, married Samuel Appleton, of Haverhill, died ——— 1737.

2. Samuel, born February 13, 1715; H. U. 1734; Teacher and Merchant at North Andover; Deacon of the Church; Representative of the town; Member of Executive Council; for many years a civil magistrate; Founder, in connection with his brother John, and especially his son, Judge Samuel Phillips, of Phillips Academy, Andover,

1778. His donations to that Institution were \$6000. He died August 21, 1790.

3. Lydia, born June 10, 1717, married Dr. Parker Clark, died November 4, 1749.

4. John, born December 17, 1719; H. U. 1735; LL. D. D. C. 1777; Teacher at Andover, and Exeter, N. H.; Received invitation to become Pastor of Church at Exeter in 1747; Merchant; Justice of the Peace, and authorized, in some singular cases, to be one of the Judges of the Superior Court; Trustee of Dartmouth College, and founded in it Phillips Professorship of Theology; Joint Founder, and Trustee, of Phillips Academy Andover, to which he gave \$31,000; Sole Founder of Phillips Academy, Exeter, N. H.; contributed liberally to the College at Princeton; died April 21, 1795.

5. William, born June 25, 1722; an active and successful Merchant at Boston; active in the proceedings which preceded and attended the Revolution; Representative and Senator, and Member of the Constitutional Convention; Deacon of Old South Church; Trustee of Phillips Academy, Andover, to which he gave \$6000. His son, Lieutenant Governor William, gave to the Academy and Seminary \$42,000. The father died January 15, 1804.

During nearly a year after the death of Mr. Phillips, the Parish was much agitated on the question of the division; but May 5th, the church made an unanimous choice of MR. JONATHAN FRENCH as its pastor. The Parish unanimously concurred in the choice May 20th. He was ordained September 23, 1772.

Mr. French was born at Braintree, Mass., January 30, 1740. He was the youngest son of Moses French. His mother, Esther Thayer, a great granddaughter of John Alden, was the ninth of fourteen children, all of whom lived to "enter a family state, and to make the noble resolution of Joshua: *as for me and my house, we will serve the Lord.*" His youngest sister, Deliverance, was the first wife of Dr. Emmons, of Franklin.

Mr. French lived with his father, a farmer, till his seventeenth year. In March, 1757, he enlisted as a private soldier, and re-



paired to Fort Edward. Disabled for active service by sickness, he obtained a discharge, and returned home in October. Soon after, he was stationed as sergeant at Castle William, had also charge of the Sutler's store, and, in the frequent absence of the superior officers, sustained the care of the whole garrison. During his residence there, he enjoyed the acquaintance of many literary characters from Boston and its vicinity. He diligently improved these advantages and his opportunities for reading. He had a natural fondness for mathematical studies; but his attention was now turned chiefly to medicine and surgery. He made so great proficiency in these, that the care of the sick at the garrison was often entrusted to him; and the physicians there, who had assisted him in his studies, advised him to pursue this profession. He was at one time on the point of yielding to this advice; but the prospect of greater usefulness, and the encouragement offered by other friends, induced him to resolve upon a collegiate education.

The chaplains of the castle aided him in his preparatory studies. He used to study his classics, while rowed back and forth between Boston and the castle by the crew under his command. In 1767, resigning his sword to his successor, he entered Harvard College. He was graduated in 1771. Among his classmates were two natives of Andover, Samuel Phillips, Jr., and David Osgood. He possessed, owing, perhaps, in some degree to his age and experience, in an uncommon degree, the confidence of his instructors. His collegiate life was characterized by conformity to law, and by diligent attention to study. He associated much with persons of piety, and especially for purposes of devotion and religious improvement. After his graduation he continued at Cambridge in the study of Divinity, residing in the family of the widow of President Holyoke.

It had been his purpose to spend his life as a Missionary to the Indians. But he was induced to accept an invitation to preach as a candidate at Andover, which led to his settlement, in his 33d year. He continued pastor till his death, July 28, 1809 — a ministry of thirty-seven years.

"Mr. French was rather short in stature, and inclined to be corpulent; and, as might be expected, was not remarkable for bodily activity. In his natural disposition he was cheerful and social, and in his manners easy and familiar. He was uncommonly accessible and unceremonious; was much at home amongst the *memorabilia* of the past; had much interesting and useful anecdote at his command; and conversed intelligently and agreeably upon the passing events and ordinary topics of the day. There was so much of friendliness and kindness expressed in his manner, that those with whom he conversed were quite sure to feel altogether at their ease. Though he possessed a good share of sensitiveness, he generally kept his feelings under good control, and if at any time they became suddenly too much excited, he would not unfrequently retire into his study and remain until he had regained full self-possession."<sup>1</sup>

"He loved children, and was beloved by them in return. . . . His manners and language to the young were of the most winning and appropriate kind; nothing studied, nothing forced or far-fetched."<sup>2</sup> . . . "He annually catechized the children in the seven school districts into which the parish was divided. . . . His discourse to the lambs of his flock on such occasions, was remarkably appropriate and impressive. . . . Twice a year he formally visited all the schools in his parish."<sup>3</sup>

"His house was a seat of hospitality. To every brother in the ministry, and to a large circle of acquaintance, his doors were always open, and every one who came, met with a cordial welcome. His hospitality kept him even on the lookout for visitors; and many a nice dinner have I seen set aside for a friend who might chance to call after the regular dining hour was past."<sup>4</sup>

"Seldom was any minister more beloved, esteemed, and venerated by his parishioners. They constantly applied to him for

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<sup>1</sup> Rev. Micah Stone; Sprague's Annals.

<sup>2</sup> Hon. Josiah Quincy; Sprague's Annals.

<sup>3</sup> Rev. Timo. Alden.

<sup>4</sup> Rev. Micah Stone.

counsel in all their difficulties, temporal as well as spiritual.”<sup>1</sup> In the early part of his ministry he was serviceable to them as a physician. His attentions in this respect, and his medicines, were gratuitous. On the Sabbath morning when the news reached Andover of the battle of Bunker Hill, he set off, with his gun and surgical instruments, immediately for the army. Four persons belonging to his parish were killed in that battle, and several wounded. He was of much assistance in ministering to the necessities of the wounded. His sympathies with the distressed and suffering were very quick. On all occasions in which his feelings were called forth, his words and manner were specially appropriate.

“Mr. French was characterized by substantial good sense, rather than by brilliant or showy qualities. He was a careful observer of men and things, and knew well how to retain the confidence and good-will of his fellow men, especially of his own charge, without in the least compromising any of his obligations.

“As a preacher, he maintained a highly respectable rank. His preaching was rather practical than doctrinal. For though he cordially received the Calvinistic doctrines, he very rarely went into a particular exposition of them — much less attempted anything like a formal defence. He dwelt upon the principles and rules of Christian duty.”<sup>1</sup> His sermons were usually written, though sometimes extemporaneous. His great object was to be useful rather than elegant, to offer the plain and momentous truths of the Gospel in a language which all might understand. His manner of preaching was serious, solemn and impressive. His voice was strong, pleasing, and piercing. “In the latter part of his life his delivery was exceedingly deliberate — too much so for the natural current of men’s thoughts. It was a habit into which he fell from his efforts to avoid the opposite extreme. He told me that, in the early part of his ministry, he was inclined to a very rapid utterance; and that, in order to

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<sup>1</sup> Rev. Micah Stone.

acquire greater moderation, he used occasionally to write upon the top of some pages of his manuscript: 'a little slower.'"<sup>1</sup>

As a Theologian, it seems evident that Mr. French not only did not make very sharp discriminations, but was rather averse to having them made. He was, beyond all dispute, no friend to the Hopkinsian theories of his day. Yet, as between such Arminians as Dr. Symmes, of the North Parish, and Dr. Cummings, of Billerica, and the Calvinists as a class, he undoubtedly sided with the latter. He was nearly the only one of his Association whose sympathies were Calvinistic. The remark of Rev. Reuben Emerson, of South Reading, in a recent note, is: "He was reputed a Calvinist, though living in the atmosphere of Arminianism." An impression prevailed among some, at least, of the common hearers of his sermons, that he felt this atmosphere so much as not fully to utter his own convictions. I have heard it said, that after preaching sound and solemn doctrine, he was in the habit of adding a remark or two, which mitigated very much the severity of his statements. He exchanged freely with ministers of the right and left wing.

He was one of the Trustees of Phillips Academy from the beginning. After 1792, he preached occasionally in the Academy, and gave Theological instruction to its members, for which a small salary was given him — £10 the first year, and \$80 in 1807. He was especially consulted by Samuel Abbot, Esq., in the disposal of the property which Mr. Abbot gave for the establishment of the Theological Seminary. He viewed with some distrust the union of the two Calvinistic parties in the establishment of the Seminary within his Parish, but finally voted for it.

He had himself kept a Divinity School in his own family. Among those educated by him, were, probably, the following: Rev. Amos Clark, of Dedham, Rev. Samuel Gile, D. D., of Milton, Prof. John Farrar, of Cambridge, James Thompson, Daniel Bates, Rev. James Kendall, D. D., Jonathan Huse, Rev. Micah Stone, of Brookfield, and Rev. Samuel Stearns, of Bedford.

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<sup>1</sup> Rev. Micah Stone.

The following is a list of Mr. French's publications: A Sermon against Extortion, 1777. A Sermon at the Ordination of Daniel Oliver, 1787. A Sermon at the Ordination of Abiel Abbot, 1795. A Sermon at the General Election, 1796. A Sermon at the Anniversary Thanksgiving, 1798. A Sermon at the Ordination of James Kendall, 1800. A Sermon at the Ordination of his Son, 1801. An Evening Lecture at Portsmouth, 1805. A Charge at the Ordination of Prof. Pearson, 1808.

Mr. French was married, in 1773, to Abigail Richards, of Weymouth. She died August 1821, aged 79. Their children were:

Sarah, born November 18, 1774, died young.

Abigail, born May 29, 1776, married Rev. Samuel Stearns, of Bedford.

Jonathan, born August 16, 1777, Pastor at Northampton, N. H. (see page 93).

Mary Holyoke, born August 6, 1781, married Rev. Ebenczer P. Sperry, of Wenham.

Sarah, born December 13, 1784, died April 12, 1788.

According to the ancient custom, the Parish, soon after the death of Mr. French, concurred with the church in appointing a day of Fasting and Prayer, with reference to "the re-settlement of the Gospel ministry." For three years, sufficient unanimity was not secured to induce any one to become pastor. May 2d, 1810, Mr. Gardiner Spring [D. D.; long pastor of the Brick Pres. Church, N. Y. City] was chosen by the church in a full meeting, and received a small majority of the vote in the Parish. September 18th, Mr. Worthington Wright [since pastor at Charlestown, N. H.] was also chosen by the church in a small meeting, and a communication from him prevented any vote in the Parish. April 2d, 1811, Mr. Gamaliel S. Olds [afterwards Prof. Wms. College, Pastor at Greenfield, Prof. at U. Vt. and at A. C., died 1848] received 47 of 62 votes in the church, and of 186 voters at the Parish meeting which followed, 128 voted for him. But three weeks afterward, on an amendment being

offered that his salary be paid semi-annually, while 88 were in favor, 45 ballots were cast in opposition, and 15 persons did not vote. In August following, a majority of the church and Parish united in calling Rev. Asahel Hooker [afterwards settled at Norwich, Ct.; died 1813], but on a second vote in the Parish, the number of votes against him was largely increased. In the Spring of 1812, the attention of the people was turned toward MR. JUSTIN EDWARDS, then a member of the Middle Class in the Theological Seminary. Overtures were made to him by the Committee for Supply of the Pulpit. He wrote a letter, expressing his views of the necessity of thorough preparation on his part before he should undertake so responsible a charge, and requested that nothing be done towards calling him to settle in this Parish. But July 24th, the church gave him a call, by a vote of 49, and 3 neuter, and on the 10th of August the Parish concurred by the large vote of "163 and 19 in the negative."

Mr. Edwards was born in Westhampton, April 25, 1787. He was the third child of Justin and Elizabeth (Clark) Edwards. The first American ancestor of the family, Alexander Edwards, came from Wales in 1640. The grandfather of the late cherished Prof. Bela B. Edwards, and the grandfather of the subject of this notice, were brothers.

The mother of Mr. Edwards was a devoted, active Christian; his father, "a quiet farmer that minded his own business, a man of few words, and perfectly honest." The church at Westhampton, like the one at Andover, was essentially evangelical in doctrine, but without revivals, and without social meetings for prayer. In his eighteenth year, Mr. Edwards had the privilege of seeing an aged Christian woman, mentioned by Pres. Edwards as converted in her fifth year, sicken and die, sustained by the Saviour in whom she had trusted nearly seventy years. He said to himself, "here is a religion that I have not, and must have." After calm but thorough reflection, he cast his all upon Christ as his Saviour, and soon engaged actively for the salvation of others. While teaching in his native town, his school

was a scene of deep religious interest. Oct. 8, 1807, he was admitted a Sophomore at Williams College. He was graduated there, the Valedictorian of his class, in 1810. Dependent on his own resources, he often saved expense, and preserved a robust health, by walking from his father's house to College, a distance of forty miles. His winter vacations were spent in teaching.

After his graduation, he continued teaching for a few months, at Athens, N. Y., and in March, 1811, joined the Theological Seminary in this town. At College he had been associated with Samuel J. Mills, Gordon Hall, and James Richards. He found them here, and joined in their counsels and prayers in the Seminary. He became ardently attached to the Missionary enterprise. His piety, wisdom and activity, won for him the confidence of all his acquaintance. The Professors were constrained to allow him to leave the Seminary and enter upon the pastoral work among them. He was ordained December 2, 1812.

His pastorate continued in Andover till October 1, 1827. An agency for the American Temperance Society engaged his labors till his installation as pastor of Salem street Church, Boston, January 1, 1828. His health failing, he resigned that charge, and was dismissed August 20, 1829. He then resumed his labors as the Corresponding Secretary of the American Temperance Society. In the discharge of this office, he visited large portions of the United States, forming societies, delivering addresses, using his personal influence in private counsels, and producing a series of papers, the "Permanent Temperance Documents," which continue to have great power in this cause.

On the 7th of September, 1836, Mr. Edwards was inaugurated President of the Theological Seminary in Andover. His connection with the Seminary, as President, ceased on the 19th of April, 1842.

For one year afterwards, he was employed again in the service of the Temperance Society. On the formation of the American and Foreign Sabbath Union, he was chosen Secre-

tary; for seven years he travelled 48,000 miles, and through twenty-four states, addressed public assemblies, and prepared "The Permanent Sabbath Documents," the ablest and most condensed plea for the Sabbath which the language furnishes.

From 1849 to his death, he was chiefly employed, by request of the American Tract Society, in writing a brief Commentary on the Scriptures. He completed the New Testament, and carried his work on the Old to the end of the ninetieth Psalm. The last year of his life, from April 1852, was a year of sickness, commencing with fever, and followed by inflammation of the brain and great nervous exhaustion. On the 8th of June, 1853, he left Andover for the Virginia Springs. In company with his youngest daughter and Gen. Cocke, he proceeded to the Rockbridge Alum Springs. After remaining four days, his daughter accompanied him alone to the Bath Alum Springs, where they arrived July 13th. He was immediately taken severely ill, and after lingering a few days in great debility, died calmly on Saturday morning, July 24, aged 66 years. His remains were deposited in the burial ground of the Theological Seminary at Andover, August 2, 1853.

In addition to these varied public services in which Mr. Edwards was a foremost actor, very numerous were the services for the public good in which he coöperated with others. He was elected a Trustee of the Theological Seminary in 1820, and remained such for thirty-three years, the three last of which he was President of the Board. From 1817 he was a member of the Executive Committee of the New England Tract Society, and in 1821 was elected Corresponding Secretary. On the formation of the American Tract Society of New York, he was chosen a member of the Publishing Committee, and, with a short interval, labored in this connection till his death. He was likewise a Director of the American Home Missionary Society, and a corporate member of the American Board of Commissioners for Foreign Missions. He received the Honorary Degree of Doctor of Divinity from Yale College, 1827.



As indications, also, of his unusual capacity for public service, the various calls, pressed upon his attention from various other fields of labor and honor, may be adduced. In 1826 he received an urgent invitation from Park Street Church, in Boston, to become its pastor. He was requested, shortly after, to allow himself to be chosen Secretary of the American Home Missionary Society. The position of a Professor of Divinity in Hamilton College was also proposed to him. The year 1829 brought an invitation to a Professorship in a New England College, and overtures for the Professorship of Sacred Rhetoric in Auburn Theological Seminary. In 1836 he was chosen Professor of Theology in the Theological Seminary at New York.

Before this capacity for public service, in connection with Educational and Benevolent institutions, had been thus manifested and coveted abroad, it had been shown conspicuously in his pastoral life. What he became before the nation and world he began to be in the first years after his ordination before his own Parish. The interest which he afterwards exhibited in behalf of the higher education in colleges and seminaries, he at once exhibited in behalf of the district schools of this town. The men and women here, who have passed their middle age, well remember that interest, and often speak of it. In the establishment, especially, as early as 1814, of "The Andover South Parish Society for Doing Good," and, a little later, of its two branches, "The Female Charitable Society," and "The Juvenile Missionary Society," he planted the germ of the several great national enterprises which occupied his later life. For, in connection with this society, he commenced, among his own people, the Temperance and Sabbath reformations. "To discountenance particularly intemperance and Sabbath-breaking" was a specified object in forming this organization. To accomplish these results, with all others which make up the total of salvation from sin, he organized, also, his Sabbath Schools and Bible classes, and circulated largely tracts and books. Feeling the need and finding the utility of these organized forms of action in

this community, he was anxious to induce others to unite with him, and to unite with others, in founding those national societies which have done, and are doing, so much to enlighten and purify the world. Out of his preparation for his Bible classes, which excited so remarkable an interest, grew that body of notes upon the Bible, the last and loved labor of his life. When his annotated Testament was first read by one of the members of these Bible classes, she remarked, "They read just as if he was speaking in the vestry." To the fact that his various plans of doing good on a large scale were thus conceived and tried in a pastoral experience of fifteen years, and, though largely extended, carried out always in the spirit of a wise and loving pastor, may we attribute his wonderful and permanent success as a public man and reformer. "His habits as a pastor had been a series of rehearsals preparatory to his career as a lecturer on temperance, Sabbath-keeping and the study of the sacred Scriptures."<sup>1</sup>

In person, Dr. Edwards was more than ordinarily impressive: muscular, erect, tall and stately; he might seem, to one slightly acquainted with him, distant and inaccessible. The stately manner never forsook him, on public occasions or in the social converse of the family. But in this was no tinge of austerity or gloom. His reserve was allied with a quiet and constant kindness of soul. In his silence he was not unsocial.

"The prominent characteristics of Dr. Edwards were wisdom, "simplicity and godly sincerity," sustained by a strong intellect and a large heart. He had great self-control, practicalness, quick discernment of the best means to attain a good end, energy of purpose, and an ever-active, far-reaching benevolence. He was wise in devising and equally wise in executing: progressive and yet cautious: signally successful, and as signally modest: grave and serious in manner, and yet uniformly kind and courteous. He kept his own counsels, uttered his opinions care-

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<sup>1</sup> Dr. Amos Blanchard in Sprague's Annals.

fully, always evincing moderation, calmness of spirit and a profound knowledge of men. His power of persuasion, though unpretending, was often effective. What inimitable simplicity of speech! 'Sound speech, that cannot be condemned,' and 'always with grace.'"<sup>1</sup>

He is said to have possessed superior ability in profound speculation. He could analyze and discriminate acutely on abstrusest points. But the majority of his hearers did not think of this, for his habits of mind were intensely practical. This quality gave the peculiarity of his preaching. It was nakedly direct. The arrangement of discourse and the illustration were natural and strangely obvious. His manner was that of serious, plain, earnest conversation. His whole style and matter were Biblical. He thought and spoke, it has been said, in the words of Inspiration. "He gave, even to casual observers, the impression of being a kind of speaking and walking Bible . . . . His prayers were sometimes composed almost wholly of inspired passages, applied with striking felicity to the instant occasion."<sup>2</sup>

The doctrinal quality of his preaching was determined by this practical and Biblical spirit. His Calvinism was beyond dispute: though it was not obtruded, it was known: and it became a power among the people. He never preached on dividing points of orthodoxy.

He had few of what are popularly considered graces of oratory. His language, turns of expression, and illustrations, were homely. His gestures were few, and not easy. But there was, especially in his earlier years, a depth of earnestness and honesty of conviction, which would speak out through his whole person and keep the strict attention of his audience. These qualities sometimes seemed to kindle within him the power of imagination, imparting an unusual glow to his person, so that many men describe the effect of certain of his sermons in language which

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<sup>1</sup> Rev. Dr. S. C. Jackson in Memorial of the Semi-Centennial Anniversary of the Theological Seminary.

<sup>2</sup> Dr. A. Blanchard.

no reader of the written sermons would be prompted to employ.

"The last six of the fifteen years of his ministry here, were the culminating period of his pulpit ability. He had then become a recognized force: a living power felt by men, women and children throughout the extended Parish. With an undisputed ascendancy among his own people, he was known far and near as a powerful preacher and a man of eminent practical wisdom: . . . yet even then he had neither attractiveness nor popularity. He had, however, what is so much better, influence, an influence growing out of his personal qualities, and accumulating with every year of his pastoral life."<sup>1</sup>

Dr. Edwards's publications are as follows: A Sermon at the Installation of the Rev. Thaddeus Pomeroy, 1822. The Sermon: "Doing a great Work," 1823. An Address before the Porter Rhetorical Society, 1824. A Sermon at the Installation of Rev. Frederick Freeman, 1824. A Sermon before the Penitent Females' Refuge Society, 1825. A Sermon on Bible Classes, 1826. A Sermon on the Way to be Saved, 1826. An Address on the laying of the Corner Stone of the West Meeting-House, 1826. A Sermon on the Inspiration of the Scriptures, 1827. The Sermon, "The great Change," 1827. A Sermon on the Preparation for Eternity, 1829. A Sermon on the Unction from the Holy One, 1830. A Letter to the friends of Temperance in Massachusetts, 1836. A Sermon before the A. B. C. F. M., 1841. He is the author of the following Tracts, published by the American Tract Society: No. 167, Well conditioned Farm. No. 177, Joy in Heaven over one Sinner that Repenteth. No. 179, The way to be Saved. No. 125, On the Traffic in Ardent Spirits. No. 582, The Unction from the Holy One. To these are to be added the Permanent Temperance Documents, compressed into the Temperance Manual, and the Permanent Sabbath Documents, five of which are in his Sabbath Manual, and the Commentary upon the Bible.

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<sup>1</sup> Dr. A. Blanchard.

It is stated, on the authority of a Secretary of the American Tract Society that that Society has circulated more pages from his pen than from the pen of any other writer, living or dead.

On the 17th of September, 1817, Mr. Edwards was married to Lydia, daughter of Asa Bigelow, of Colchester, Ct. Their children are

Justin Asa, born Jan. 20, 1819.

Jonathan, born July 17, 1820 (see page 95),

Newton, born March 11, 1822, died May 7, 1855.

Elizabeth, born Nov. 9, 1824.

Lydia, born March 6, 1826.

Ann Eliza, born Sept. 29, 1828: married Rev. Thomas N. Haskell, East Boston.

On Nov. 2, 1827, the church unanimously invited Mr. MILTON BADGER to become their pastor. The concurrence of the Parish was likewise unanimous. He was ordained Jan. 3, 1828.

Mr. Badger was born in Coventry, Ct., May 6, 1800: united with the church in Andover, Conn., Sept. 1, 1816. He was graduated at Yale College in 1823. During 1823-24 he was Principal of the Academy in New Canaan, Conn. The three succeeding years he spent mostly in Andover Theological Seminary, with the class which graduated in 1827. He was Tutor in Yale College 1826-27. He received his approbation to preach from the New Haven East Association in August, 1827. He resigned his pastorate in 1835, in order that he might accept the appointment of Secretary of the American Home Missionary Society. The date of his dismissal is Oct. 4, 1835. His ministry was a continuous revival. During the seven and a half years of its continuance, 330 persons were added to the church, nearly all of whom joined by Profession. The memories of the pastor under whom these results were reached are still fresh and very precious in many families.

The usual day of Fasting was observed in December, and Jan. 18, 1836, MR. LORENZO L. LANGSTROTH was unanimously invited by the church to assume the pastoral charge. This invi-

tation was, with the same unanimity, confirmed by the Parish Feb. 2. Mr. L. was ordained May 11, 1836. Finding his health inadequate to the discharge of his duties, at the close of a ministry of three years he resigned, and was dismissed March 30, 1839.

He was born in Philadelphia, Penn., Dec. 25, 1810: was graduated at Yale College in 1831. He received his Theological education at New Haven. On the resignation of his pastoral office, he became Principal of the Abbot Female Academy for one year. From Andover he removed to Greenfield, where he taught a High School for Young Ladies four years. During the last two or three of these years he preached as a stated supply for the Second Congregational Church in Greenfield. A call from that church was then accepted by him, and his installation was on Dec. 20, 1843. He was dismissed Feb. 15, 1848. After his dismissal he established a Young Ladies' School in Philadelphia, which he taught four years, relinquishing it at last, as he has so many other cherished plans and hopes, on account of ill health. For about two years subsequently he was stated supply at Coleraine. His present residence is Oxford, Ohio. He is the author of an approved treatise on the Honey Bee.

The choice by the church of the next pastor was made May 13, 1839. MR. JOHN L. TAYLOR received forty-nine votes, nine persons at the meeting remaining neutral. At the Parish meeting he received forty-two votes, and twelve were cast in the negative. He accepted the call, and was ordained July 18, 1839. May 16, 1852, he communicated to the people his election to the office of Treasurer of the Trustees of Phillips Academy, and requested a dismissal. In yielding to his wishes the church deemed it but just to record their conviction that he had "performed the duties of his high office with great ability, fidelity and discretion," and to assure him that he carried with him their "confidence, respect, warm personal attachment and Christian sympathy." He was dismissed July 19, 1852, having completed a ministry of thirteen years.

Mr. Taylor was born at Warren, Ct., May 20, 1811. He was graduated at Yale College in 1835. During the years 1835-37, he was teacher of a High School at Ellington, Ct. He remained as Tutor and student of Divinity at Yale College from 1837 to 1839. Since June 1, 1852, he has been the Treasurer of the Board of Trustees of Phillips Academy. He published, 1851, a New Year's Sermon, and has since published a Memoir of Judge Samuel Phillips.

The day following the dismissal of Mr. Taylor, the church chose REV. CHARLES SMITH as its pastor. Thirty-four votes were in his favor: one negative and one blank vote were cast. The Parish yielded its concurrence.

Mr. Smith was born at Hatfield, August 9, 1818. He was graduated at Amherst College in 1842, and at Andover Theological Seminary in 1845. His ordination and first settlement was at Warren, Oct. 12, 1847. His dismissal from that charge took place April 13, 1852. He was installed here Oct. 28, 1852. Receiving, the next year, a call from the Shawmut Church, Boston, he accepted it, and was dismissed, against the earnest wishes of a large portion of this people, Nov. 28, 1853. His ordination at Boston took place on the eighth day of December, 1853. After a prolonged contest before a council, he was dismissed from that church, Nov. 8, 1858. He now resides in Hatfield.

For nearly two years the Parish remained without a stated minister. An invitation, with imperfect unanimity, was extended to Mr. Jotham B. Sewall [since pastor of the Central Church, Lynn], which was declined. A large number of different candidates were heard.

June 4, 1855, the church unanimously invited MR. GEORGE MOOAR. In this invitation the Parish concurred. The ordination was on the tenth of October, 1855.

Mr. Mooar was born in Andover, West Parish, May 27, 1830. He was fitted for college in Phillips Academy, and was graduated at Williams College in 1851. After teaching one year at Falmouth and Brookline, he pursued his theological studies at Andover, and was graduated in 1855.

## PASTORS.

The following table exhibits, at one view, some prominent facts connected with the life and ministry of the different pastors. .

Names.	Birth-place.	Birth-day.	Graduation.	Installation.	Dismissal.	Death and Age.	Length of Pastorate.	Comm. min- utes added
Samuel Phillips,	Salem,	Feb. 17, 1689-90,	H. U. 1708,	Oct. 17, 1711,		June 5, 1771-81,	59, 7	574
Jonathan French,	Braintree,	Jan. 30, 1740,	H. U. 1771,	Sep. 28, 1772,		July 28, 1809-69,	36, 10	575
Justin Edwards, D.D.,	Westamp'n,	April 25, 1787,	W. C. 1810,	Dec. 2, 1812,	Oct. 1, 1827,	July 24, 1858-66,	14, 10 <sub>6</sub>	267
Milton Badger, D.D.,	Coventry, Ct.	May 6, 1800,	Y. C. 1828,	Jan. 8, 1828,	Oct. 4, 1835,		7, 9	330
Lor. L. Langstroth,	Phila., Penn.,	Dec. 25, 1810,	Y. C. 1831,	May 11, 1836,	Mar. 30, 1839,		2, 10	47
John L. Taylor,	Warren, Ct.	May 20, 1811,	Y. C. 1835,	July 18, 1839,	July 19, 1852,		13	221
Charles Smith,	Hatfield,	August 9, 1818,	A. C. 1842,	Oct. 28, 1852,	Nov. 28, 1858,		1, 1	14
George Moorar,	Andover,	May 27, 1830,	W. C. 1851,	Oct. 10, 1855,			3, 10	122



During the 148 years of the existence of the church, the pastoral office has been vacant 7 years 11 months 10 days. The longest interval,  $3\frac{1}{4}$  years, occurred after the death of Mr. French. The next longest, of nearly two years, after the resignation of Mr. Smith. During these intervals, of almost eight years, only twenty-six persons were added to communion. For the whole time the average annual addition has been nearly fifteen.

The average length of pastorates, thus far, has been seventeen years and a half. If we add to the years of Mr. Phillips's pastorate the eighteen months during which he preached before his ordination, which would make his whole ministry sixty-one years, it will be seen that the first two pastorates completed all but two years of a century. The six last pastorates have not yet completed a half century. The permanency of the pastoral relation has not been thus impaired, however, by any action of the church or Parish. The initiative, in almost every instance, has been taken wholly by the retiring pastor.

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## XVII.

### DEACONS.

November 8, 1711, it was "voted to choose two Deacons." Sept. 22, 1720, on account of the age of those in office, it was deemed necessary to elect two others. In the year 1744 a similar reason induced the church to add two to the three then living. Since that time the usual number in active service has been four. The following table shows the succession of these officers to the present time. The nineteen, who have completed their terms

of office, averaged nearly twenty-six years of service. The eighteen, who have died, reached the average age of seventy-six years.

NAMES.	Elected.	Resigned.	Deceased.	Age.
John Abbot,	Nov. 8, 1711,	Sept. 22, 1720,	March 1721,	73
William Lovejoy,	Nov. 8, 1711,	Sept. 22, 1720,	July 20, 1748,	90
Nehemiah Abbot,	Sept. 22, 1720,		Oct. 8, 1750,	83
John Abbot, Jr.,	Sept. 22, 1720,		Jan. 1, 1754,	79
Isaac Abbot,	Mar. 20, 1744,		Aug. 9, 1784,	85
Joseph Abbot, Jr.,	Mar. 20, 1744,	R. Wilton 1776	Aug. 23, 1787,	82
John Dane, Jr.,	Feb. 4, 1755,	Mar. 25, 1794,	July 1801,	84
Hezekiah Ballard,	Feb. 4, 1755,	Mar. 25, 1794,	Dec. 31, 1801,	81
Joshua Holt,	Apr. 16, 1766,		July 24, 1810,	80
Zebadiah Abbot,	May 30, 1785,		Nov. 24, 1793,	54
Daniel Poor,	Apr. 21, 1794,	Mar. 22, 1813,	June 20, 1814,	74
Isaac Abbot,	Apr. 21, 1794,	Apr. 30, 1825,	June 1836,	91
Nathan Abbot,	Apr. 21, 1794,		March 5, 1801,	48
Abiel Pearson,	May 21, 1801,		May 22, 1827,	71
Mark Newman,	Apr. 2, 1811,	Jan. 3, 1845,	June 15, 1859,	87
Zebadiah Abbot, Jr.,	Apr. 2, 1813,	Nov. 28, 1826,	May 31, 1836,	67
Amos Blanchard,	Apr. 30, 1825,	Jan. 3, 1845,	Aug. 17, 1847,	74
Amos Abbott,	Dec. 1, 1826,	Oct. 31, 1856,		
Paschal Abbot,	Aug. 31, 1827,	Sept. 23, 1845,	March 1859,	71
Abraham J. Gould,	Feb. 3, 1845,			
Albert Abbott,	Feb. 3, 1845,			
Joseph Cummings,	Feb. 27, 1846,			
Edward Taylor,	Jan. 2, 1857,			

## XVIII.

## CHURCH COMMITTEE.

This board of officers originated from the request of Rev. Mr. French, made to the church in 1781. April 9th, of that year, "the motiou was made to choose a committee, in conjunction with the Deacons, to assist the pastor in the government of the church, whose business it shall be to hear all complaints regularly coming before them, and to settle differences, if it may be done

consistently with the honor of religion, and to inquire into the grounds of scandalous reports, if any may arise, etc.,—and keep a more particular watch over persons, etc.,—and to endeavor to promote peace and good order among us,—the church at all times reserving to themselves the right to inspect their doings, and that the said committee continue till the next annual meeting, and no longer.” This committee, continued afterwards by vote, from year to year, obtained the name of Standing Committee. In the records of the annual meeting of 1815, appears the first account of what, for many years, was called the Examining Committee. Except in a few instances, this committee consisted of the pastor and deacons. January 1859, the two committees were reduced to one, and their duties and terms of office defined, as may be seen in Articles 4-7 of Church Order. The succession of the members of this committee appears in the following table.

Barachias Abbot,	. . . . .	1781—1783 = 2
Isaac Osgood,	. . . . .	1781—1788 = 7
John Abbot, Jr.,	. . . . .	1781—1809 = 8
Zebadiah Abbot, Dea.,	. . . . .	1781—1785 = 4
Jonathan Cummings,	. . . . .	1783—1806 = 3
James Holt,	. . . . .	1786—1794 = 8
Nehemiah Abbot,	. . . . .	1788—1809 = 21
Jeduthun Abbot,	. . . . .	1794—1811 = 17
Samuel Farrar [Dea.],	. . . . .	1806—1817 = 11
Ezra Abbot,	. . . . .	1809—1832 = 13
Zebadiah Abbot, Jr., Dea.,	. . . . .	1809—1814 = 5
Peter French,	. . . . .	1811—1817 = 6
Isaac Blunt,	. . . . .	1814—1834 = 20
Amos Blanchard, Dea.,	. . . . .	1817—1825 = 8
Solomon Holt [Dea.],	. . . . .	1817—1825 = 8
Ebenezer Lovejoy [Dea.],	. . . . .	1825—1826 = 1
Amos Abbott Dea.,	. . . . .	1825—1827 = 2
Ebenezer Jones, Jr. [Dea.],	. . . . .	1826—1839 = 13
Joseph Holt, Jr.,	. . . . .	1828—1832 = 4
James Abbot,	. . . . .	1832—1839 = 7
Joel Russell,	. . . . .	1832—1839 = 7
Thomas C. Foster,	. . . . .	1834—1859 = 25
Rev. Aaron Green,	. . . . .	1839—1849 = 10
Abraham J. Gould, Dea.,	. . . . .	1839—1846 = 7

Benjamin Turner,	. . . . .	1839—1842 — 3
William Waters,	. . . . .	1842—1844 — 2
John C. Allen,	. . . . .	1844—1847 — 3
Ebenezer Jones [Dea.],	. . . . .	1844—1848 — 4
Ephraim Everson [Dea.],	. . . . .	1844—1847 — 3
James Abbot	. . . . .	1844—1846 — 2
Joseph Cummings, Dea.,	. . . . .	1846—1847 — 1
William Pierce,	. . . . .	1846—1848 — 2
Mencies C. Andrews,	. . . . .	1847—1849 — 2
Nathan B. Abbott,	. . . . .	1847—1859 — 12
Enoch Abbot,	. . . . .	1847—1854 — 7
Nathan Clark,	. . . . .	1748—1857 — 9
Ebenezer N. Easton,	. . . . .	1848—1852 — 4
William Abbot,	. . . . .	1849—1859 — 10
Edward Taylor, Dea.,	. . . . .	1849—1856 — 7
Jacob Chickering,	. . . . .	1852—1859 — 7
Stephen Tracy,	. . . . .	1854—1859 — 5
John H. Manning,	. . . . .	1857—1859 — 2
Hartwell B. Abbot,	. . . . .	1857—1859 — 2
Hezekiah Jones,	. . . . .	1859—1860
Dea. Holbrook Chandler,	. . . . .	1859—1861
Charles Tufts,	. . . . .	1859—1862
Nathan B. Abbott,	. . . . .	1859—1863

## XIX.

## CATALOGUE OF MEMBERS.

The following Catalogue of Members comprises, it is supposed, all the names that are recorded on the successive record-books of the church. The first and last column is a register of the number of church members, down to any given date. In the second column the names of the members are given. The spelling is chiefly according to the record. In case of variations in spelling a preference has been shown for the usual mode. The variations will be found especially in the names of those belonging to the Abbot family. A preference has been shown through-

out the work for the spelling with one t: but this is not uniform. To the names of some prominent persons, certain facts pertaining to them have been added in brackets or parentheses; as, for instance, the year and place of Collegiate or Theological graduation and the year of ordination, if ministers. With reference to the female names, the following rule has been followed. If the person was a maiden at the time of joining the church, and was afterwards married, the maiden name is placed in parentheses: if the person was married before joining the church, the maiden name is placed in brackets: if the woman was a widow when she joined the church, the husband's name is placed in brackets: otherwise in parentheses. These maiden names and husbands' names have been mostly supplied by the compiler. A little thought will show how easily a mistake might be made in them. It should be remembered, too, that from 1812 to 1828 it was not stated in the record of a female name whether it was the name of a married or unmarried person. It is hoped that they have been given in almost all cases correctly. The third column shows the date of admission to the church. Column fourth shows the manner of admission, whether by letter or profession. During the ministry of Mr. Edwards this was not indicated in the records. Column fifth gives the date of removal, so far as known. Column sixth gives the manner of removal, whether by death, dismission or exclusion. With regard to the latter method of removal, it should be said that Exc. means simply that the person so designated at any given time was declared to be no longer a member of the church. The reason for such action can be learned from the church records of the specified date.

In the alphabetical indexes, which follow the Catalogue, the number to the left hand of the name refers to the register column in the full catalogue. The female name, given in the first index, is the name of the person at the time she united with the church. Any subsequent name is not indexed. In the second index, which contains the names of the present members, the name indexed is the present name, in all cases.

**CATALOGUE OF MEMBERS.**

## CATALOGUE OF MEMBERS,

FROM THE FORMATION OF THE CHURCH, IN 1711, TO 1859.

Reg.	NAME.	Date of Reception.	Manner of Reception.	Date of Removal.	Manner of Removal.	
1	Samuel Phillips (H. U. 1708 Rev. 1711),	Oct. 17, 1711,	From First Ch. in Salem.	June 5, 1771,	By death, aged 81 years.	1
2	Christopher Osgood,	"	From ch. N. P. Andover.	May 9, 1728,	By death, aged 80 years.	2
3	John Abbot (Dea. 1711),	"	"	March 19, 1721,	By death, aged 73 years.	3
4	George Abbot,	"	"	Feb. 26, 1724,	By death, aged 81 years.	4
5	William Lovejoy (Dea. 1711),	"	Unknown.	July 9, 1748,	By death, aged 92 years.	5
6	Francis Dane,	"	From ch. N. P. Andover.	Nov. 8, 1738,	By death, aged 82 years.	6
7	John Russ,	"	"	"	Probably by death.	7
8	William Johnson,	"	"	April 16, 1727,	By death, aged 76 years.	8
9	Ralph Farnum,	"	"	"	Probably by death.	9
10	Thomas Chandler,	"	"	Jan. 26, 1737,	By death, aged 73 years.	10
11	Nehemiah Abbot (Dea. 1720),	"	"	Sept. 16, 1760,	By death, aged 83 years.	11
12	John Johnson,	"	"	May 29, 1741,	By death, aged 74 years.	12
13	William Foster,	"	"	Aug. 29, 1756,	By death, aged 86 years.	13
14	William Chandler,	"	"	Oct. 27, 1727,	By death, aged 67 years.	14
15	Mary [Marshall] Russell (Rob't),	"	"	Jan. 14, 1716,	By death, aged 74 years.	15
16	Sarah [Barker] Abbot (Dea. John),	"	"	Feb. 10, 1729,	By death, aged 82 years.	16
17	Dorcas [Graves] Abbot (Geo.),	"	"	Feb. 19, 1740,	By death.	17
18	Deborah Russ (John),	"	"	"	Probably by death.	18
19	Hannah [Chandler] Bigsby (Dan'l),	"	"	Nov. 20, 1730,	By death.	19
20	Sarah [Farnum] Abbot (Benj.),	"	"	"	By death.	20
21	Hannah [Poor] Dane (Francis),	"	"	Feb. 17, 1745-6,	By death, aged 85 years.	21
22	Sarah [Buckminster] Chandler (Wm.),	"	"	Oct. 9, 1736,	By death, aged 74 years.	22
23	Rebecca [Hooper] Ballard (John),	"	"	Dec. 1, 1716,	By death.	23
24	Hannah [Hooper] Ballard (Wm.),	"	"	"	By death.	24
25	Mary [Farnum] Lovejoy (Dea. Wm.),	"	Unknown.	Dec. 25, 1723,	By death.	25
26	Elizabeth [Peters] Johnson (Jas.),	"	From ch. N. P. Andover.	Jan. 31, 1716,	By death, aged 54 years.	26

27	Mary [Peters] Chandler (Thos.)	Oct. 17, 1711,	From ch. N. P. Andover.	July 21, 1753,	By death, aged 85 years.
28	Phoebe Russell (Thos.)	"	"	Feb. 4, 1738,	By death.
29	Sarah Preston (John)	"	"	May 17, 1728,	Probably by death.
30	Mary [Farnum] Johnson (John)	"	"	April 18, 1732,	By death.
31	Sarah [Sterling] Farnum (Ralph)	"	"	Feb. 29, 1724,	By death.
32	Anne [Lovejoy] Blanchard (Jona.)	"	"	Jan. 30, 1753,	By death, aged 65 years.
33	Hannah Holt (Sam'l)	"	"	May 21, 1747,	By death, aged 91 years.
34	Abigail [Lovejoy] Abbott (Dea. Neh.)	"	"	Oct. 6, 1763,	By death.
35	Mary [Foster] Lovejoy (Eben.)	"	"	Dec. 6, 1760,	By death, aged 84 years.
36	Sarah Blunt (Wm.)	Dec. 2, 1711,	Profession of faith.	Mar. 1, 1738-9,	By death, aged 84 years.
37	Sarah [Bridges] Preston (Sam'l)	March 23, 1712,	"	Oct. 4, 1751,	By death.
38	Mary [Stevens] Chandler (Thos. Jr.)	"	"	March 8, 1762,	By death.
39	William Lovejoy, Jr.	March 30, 1712,	"	1772,	By death.
40	Sarah [Frye] Lovejoy (Wm. Jr.)	"	"	July 25, 1741,	By death.
41	Alice Lovejoy (dau. of Wm.)	"	"	Sept. 29, 1722,	By death.
42	Joseph Ballard	April 6, 1712,	"	Feb. 11, 1740,	By death.
43	Rebecca [Horn] Ballard (Jos.)	"	"	Nov. 7, 1761,	By death.
44	Thomas Chandler, Jr.	June 1, 1712,	"	Oct. 24, 1713,	By death, aged 75 years.
45	Elizabeth (White) Bolton (Wm.)	"	"	Aug. 30, 1731,	Rem., probab. to Reading.
46	William Abbott	June 22, 1712,	"	May 8, 1741,	By death, aged 56 years.
47	Mary [Preston] Russell (Benj.)	July 13, 1712,	"	Aug. 1, 1727,	By death.
48	Thomas Russell	"	"	April 6, 1743,	By death, aged 63 years.
49	John Chandler, Jr.	"	"	Feb. 16, 1743,	By death.
50	Hannah [Frye] Chandler (Jno. Jr.)	"	"	Jan. 2, 1754,	By death.
51	Moses Holt	Aug. 31, 1712,	"	Aug. 9, 1756,	By death, aged 62 years.
52	Dorcas [Hilbert] Abbott (Nath'l)	Sept. 21, 1712,	"	April 6, 1757,	By death.
53	Rebecca [Johnson] Ballard (Jos. Jr.)	Jan. 4, 1713,	"	July 10, 1725,	By death, aged 94 years.
54	Elizabeth [Harudin] Abbott (Jno. Jr.)	Jan. 11, 1713,	"	June 20, 1763,	By death, aged 79 years.
55	Sarah [Chandler] Phelps (Sam'l sr.)	Jan. 26, 1713,	"	March 6, 1754,	By death, aged 84 years.
56	Hannah Blanchard [Sam'l]	Feb. 1, 1713,	"	Jan. 26, 1746,	By death, aged 73 years.
57	Zebediah Chandler	"	"	Nov. 16, 1726,	By death, aged 96 years.
58	Sarah [Abbott] Chandler (Zeb.)	May 10, 1713,	"	Feb. 2, 1776,	By death.
59	Samuel Phelps, sr.	"	"	August 23, 1766,	By death, aged 92 years.
60	Hannah [Graves] Abbott (Timo.)	May 31, 1713,	"	Oct. 26, 1723,	Prob. rem. to Lexington.
61	Henry Lovejoy	"	"	Aug. 27, 1714,	Dis. to form ch. in Methuen.
62	Sarah [Farnum] Lovejoy (Henry)	"	"	Feb. 13, 1754,	By death, aged 40 years.
63	Sarah [Foster] Abbott (Nehem.)	"	"	Feb. 21, 1754,	By death, aged 89 years.
64	Elizabeth (Lovejoy) Barker (Zeb.)	June 7, 1713,	"	March 2, 1737,	By death, aged 71 years.
65	Rose [Holmes] Blanchard (Thos.)	"	"		By death, aged 46 years.
66	Sarah [Ingalls] Chandler (Josiah)	July 12, 1713,	"		
67	Mary [Johnson] Foster (Abraham)	"	"		
68	Rebecca [Wardwell] Osgood (Ezekiel)	"	"		



Reg.	NAME.	Date of Reception.	Manner of Reception.	Date of Removal.	Manner of Removal.	
69	Nathaniel Abbot,	Aug. 2, 1713,	Profession of faith.	Dec. 12, 1749,	By death, aged 78 years.	69
70	Sarah [Stevens] Abbot (Stephen),	"	"	Jan. 1751,	By death, aged 69 years.	70
71	Nicholas Holt, sr.,	Aug. 23, 1713,	"	Oct. 8, 1715,	By death.	71
72	Mary [Russell] Holt (Nich.),	"	"	Oct. 1, 1717,	By death.	72
73	Thomas Carrier, sr.,	Sept. 13, 1713,	"	May 16, 1738,	By death, aged 109 years.	73
74	Henry Farnum,	Sept. 20, 1713,	"	"	Probably by death.	74
75	Peche (Russell) Farnum (Henry),	Oct. 4, 1713,	"	May 16, 1715,	Probably by death.	75
76	Hannah [Russell] Holt (Oliver),	"	"	Jan. 25, 1763,	By death, aged 37 years.	76
77	Hannah [Gray] Abbot (Thomas),	"	"	"	By death, aged 39 years.	77
78	Mary (Russell) Osgood (Timo-),	Nov. 22, 1713,	"	Dec. 24, 1747,	Probably by death.	78
79	Oliver Holt,	Dec. 6, 1713,	"	"	Probably by death.	79
80	John Preston, sr.,	"	"	May 29, 1717,	By death, aged 45 years.	80
81	Samuel Preston, jr.,	Jan. 8, 1714,	"	March 15, 1737,	By death, aged 76 years.	81
82	Christopher Lovdjoy, sr.,	Feb. 7, 1714,	"	July 1, 1741,	By death.	82
83	Henry Gray,	"	"	Aug. 7, 1733,	By death.	83
84	Mary Gray (Henry),	"	"	"	Unknown.	84
85	Mary Chandler (d. of Thomas),	April 4, 1714,	"	April 23, 1751,	By death, aged 73 years.	85
86	William Wardwell,	June 27, 1714,	"	May 7, 1717,	By death, aged 66 years.	86
87	Daniel Bigsby, sr.,	"	"	May 27, 1766,	By death, aged 88 years.	87
88	Stephen Abbot,	"	"	Dec. 4, 1740,	By death, aged 61 years.	88
89	Ezekiel Osgood,	July 18, 1714,	"	Nov. 18, 1715,	By death, aged 62 years.	89
90	John Ballard, sr.,	"	"	Feb. 14, 1720,	By death.	90
91	Nicholas Nichols, (Nich.),	"	"	Jan. 23, 1745,	By death.	91
92	Rebecca Preston (Jos.),	"	"	"	Probably by death.	92
93	John Dane,	August 1, 1714,	"	Jan. 10, 1763,	By death, aged 71 years.	93
94	Sarah [Chandler] Dane (John),	"	"	June 17, 1743,	By death.	94
95	Hannah [Dane] Phelps (Sam'l jr.),	"	"	May 28, 1746,	By death.	95
96	Elizabeth [Farnum] Holt (Geo.),	August 22, 1714,	"	Sept. 28, 1714,	By death.	96
97	Timothy Holt,	Nov. 14, 1714,	"	March 4, 1758,	By death, aged 75 years.	97
98	Jonathan Abbot,	Dec. 6, 1714,	"	March 21, 1770,	By death, aged 83 years.	98
99	Zerviah [Holt] Abbot (Jona-),	"	"	March 26, 1768,	By death, aged 80 years.	99
100	Abigail [Holt] Holt (Paul),	Jan. 16, 1715,	"	"	By death.	100
101	Benjamin Russell,	Jan. 30, 1715,	"	May 25, 1735,	By death.	101
102	James Abbot,	Feb. 6, 1715,	"	April 28, 1723,	[N. H.] Dis to ch. Rumford [Concord,	102
103	Thomas Abbot,	"	"	March 17, 1759,	By death, aged 62 years.	103
104	Thomas Blanchard,	"	"	Oct. 9, 1723,	By death, aged 85 years.	104
105	Abraham Foster,	"	"	"	By death.	105
106	"	"	"	"	"	106

107	Francis Dane,	March 6, 1715,	Profession of faith.	Unknown.	107
108	Hannah (Turner) Dane (Francis),	March 20, 1715,	"	Unknown.	108
109	Elezar Graves,	July 10, 1715,	"	By death.	109
110	Braviter Gray,	Sept. 25, 1715,	"	By death.	110
111	Dorothy [Abbot] Gray (Braviter),	Aug. 7, 1715,	"	By death.	111
112	James Russel,	Sept. 25, 1715,	"	By death.	112
113	Josiah Holt,	Oct. 30, 1715,	"	By death, aged 75 years.	113
114	David [Lovejoy] Holt (Josiah),	Dec. 4, 1715,	"	By death, aged 68 years.	114
115	David Abbot,	Jan. 22, 1716,	"	By death, aged 67 years.	115
116	Timothy Abbot, sr.,	Feb. 5, 1716,	"	Unknown.	116
117	Lydia (Lovejoy) Johnson (Caleb),	"	"	Probably by death.	117
118	Joseph Phelps,	"	"	By death, aged 35 years.	118
119	Elizabeth [Abbot] Phelps (Jos.),	"	"	By death.	119
120	Abigail [Lovejoy] Phelps (Henry),	April 1, 1716,	"	By death.	120
121	Elizabeth (Phelps) Lovejoy (John),	May 6, 1716,	"	By death.	121
122	Mary (Blanchard) Phelps (Thos.),	June 3, 1716,	"	By death.	122
123	Henry Holt, sr.,	"	"	By death, aged 75 years.	123
124	Sarah (Ballard) Holt (Henry, sr.),	"	"	By death.	124
125	John Phelps,	"	"	By death.	125
126	Sarah (Andrew) Phelps (John),	"	"	Probably by death.	126
127	Anne (Blanchard) Moorar (Timo.),	"	"	Probably by death.	127
128	Zebadiah Barker,	Aug. 5, 1716,	"	Dis. to form ch. in Methuen.	128
129	John Harnden,	Sept. 28, 1716,	"	Dis. to ch. N. P. Reading.	129
130	Sarah Harnden (John),	"	"	Dis. to ch. N. P. Reading.	130
131	Josiah Chandler,	Sept. 30, 1716,	"	By death, aged 63 years.	131
132	Elizabeth [Russell] Holt (Moses),	Oct. 7, 1716,	"	By death.	132
133	James Johnson,	June 2, 1717,	"	By death.	133
134	Sarah [Lovejoy] Clark (Jos.),	Sept. 8, 1717,	"	Dis. to ch. Souhegan.	134
135	Caleb Johnson,	Oct. 6, 1717,	"	Unknown.	135
136	Mary (Turner) Johnson (Caleb),	"	"	By death, aged 19 years.	136
137	John Gutterston,	March 30, 1718,	"	Dis. to form ch. in Methuen.	137
138	Sarah [Lovejoy] Austin (Thomas),	May 13, 1718,	"	Dis. to form ch. in Methuen.	138
139	Benjamin Abbot,	July 6, 1718,	"	By death, aged 62 years.	139
140	Elizabeth [Abbot] Abbot (Benj.),	"	"	By death, aged 28 years.	140
141	Jacob Preston,	"	"	Unknown.	141
142	Timothy Abbot, Jr.,	"	"	By death, aged 73 years.	142
143	Mary (Foster) Abbot (Timo. jr.),	"	"	By death.	143
144	Joseph Dane,	Aug. 31, 1718,	"	By death.	144
145	Lydia [Johnson] Dane (Jos.),	Oct. 26, 1718,	"	By death.	145
146	Samuel Blanchard,	May 31, 1719,	"	By death, aged 74 years.	146
147	Sarah [Johnson] Blanchard (Sam'l),	June 7, 1719,	"	By death.	147
148	Philemon Chandler,	"	"	By death, aged 71 years.	148
149	"	"	"	"	149
150	"	"	"	"	150
151	"	"	"	"	151
152	"	"	"	"	152
153	"	"	"	"	153
154	"	"	"	"	154
155	"	"	"	"	155
156	"	"	"	"	156
157	"	"	"	"	157
158	"	"	"	"	158
159	"	"	"	"	159
160	"	"	"	"	160
161	"	"	"	"	161
162	"	"	"	"	162
163	"	"	"	"	163
164	"	"	"	"	164
165	"	"	"	"	165
166	"	"	"	"	166
167	"	"	"	"	167
168	"	"	"	"	168
169	"	"	"	"	169
170	"	"	"	"	170
171	"	"	"	"	171
172	"	"	"	"	172
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175	"	"	"	"	175
176	"	"	"	"	176
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180	"	"	"	"	180
181	"	"	"	"	181
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183	"	"	"	"	183
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188	"	"	"	"	188
189	"	"	"	"	189
190	"	"	"	"	190
191	"	"	"	"	191
192	"	"	"	"	192
193	"	"	"	"	193
194	"	"	"	"	194
195	"	"	"	"	195
196	"	"	"	"	196
197	"	"	"	"	197
198	"	"	"	"	198
199	"	"	"	"	199
200	"	"	"	"	200

Reg.	NAME.	Date of Reception.	Manner of Reception.	Date of Removal.	Manner of Removal.	
149	Hannah [Danforth] Abbot (David),	June 7, 1719,	Profession of faith.	Jan. 10, 1788,	By death, aged 91 years.	149
150	Richard Downing,	Sept. 13, 1719,	"	April 8, 1788,	Unknown. [Hollis, N. H.]	150
151	Benjamin Blanchard,	Sept. 27, 1719,	"	"	Dis. to form church N. H.	151
152	Mary [Abbot] Blanchard (Benj.),	Oct. 4, 1719,	"	Nov. 4, 1751,	By death, aged 70 years.	152
153	Hezekiah Ballard,	"	"	"	Probably by death.	153
154	James Holt,	"	"	Feb. 20, 1741-2,	By death.	154
155	Susanna [Preston] Holt (James),	Oct. 26, 1719,	"	Dec. 8, 1753,	By death, aged 54 years.	155
156	Abigail (Abbot) Abbot (Benj.),	Nov. 29, 1719,	"	May 19, 1751,	Dis. to ch. Willington, Ct.	156
157	Sherbiah Ballard,	"	"	"	Dis. to ch. Willington, Ct.	157
158	Lydia [Osgood] Ballard (Sherebiah),	Dec. 6, 1719,	"	May 15, 1760,	By death, aged 86 years.	158
159	Ebenezer Lovejoy,	"	"	Dec. 1, 1756,	By death, aged 73 years.	159
160	Nicholas Holt,	Feb. 7, 1720,	"	Oct. 25, 1758,	By death, aged 60 years.	160
161	Dorcas [Abbot] Holt (Nicholas),	"	"	Jan. 1, 1764,	By death, aged 80 years.	161
162	John Abbot (Dea. 1711),	Feb. 7, 1720,	"	Nov. 26, 1779,	By death, aged 82 years.	162
163	Mary [Hose] Holt (Oliver),	March 20, 1720,	"	August 1778,	By death, aged 88 years.	163
164	Lydia Barker,	"	"	Oct. 26, 1728,	Dis. to form ch. in Methuen.	164
165	Sarah Osgood (Christopher),	May 15, 1720,	"	July 8, 1738,	By death.	165
166	Joseph Chandler,	June 5, 1720,	"	April 22, 1738,	By death.	166
167	Mehitabel [Russell] Chandler (Joseph),	"	"	"	By death.	167
168	Stephen Barker,	Aug. 21, 1720,	"	Oct. 26, 1729,	Dis. to form ch. Methuen.	168
169	Mary (Abbot) Bridges (James),	Nov. 6, 1720,	"	August 5, 1738,	Dis. to ch. N. Y. Andover.	169
170	Mary [Harnden] Dane (Joseph),	Feb. 5, 1721,	"	"	By death.	170
171	Mary White (John),	March 18, 1722,	"	"	By death.	171
172	George Abbot,	Jan. 27, 1723,	"	"	Unknown.	172
173	Henry Abbot,	"	"	March 17, 1768,	By death, aged 76 years.	173
174	Mary [Platts] Abbot (Henry),	"	"	Feb. 3, 1776,	By death, aged 80 years.	174
175	Thomas Holt,	July 7, 1723,	"	August, 1784,	By death, aged 84 years.	175
176	Alice [Peabody] Abbot (Thomas),	"	"	Jan. 12, 1767,	By death, aged 81 years.	176
177	Mary [Carleton] Abbot (Benj.),	Sept. 1, 1723,	"	July 23, 1726,	By death.	177
178	John Lovejoy,	Oct. 6, 1723,	"	Jan. 19, 1726,	By death.	178
179	Hannah [Foster] Lovejoy (John),	Dec. 3, 1723,	"	May 10, 1758,	By death.	179
180	Samuel Lovejoy,	"	"	July 7, 1774,	By death, aged 70 years.	180
181	Hannah [Stevens] Lovejoy (Sam'l),	Jan. 26, 1724,	"	Dec. 8, 1749,	By death, aged 57 years.	181
182	Haannah Holt (da. of Sam'l),	May 24, 1724,	"	May 11, 1767,	By death.	182
183	Joseph Abbot,	"	"	"	Unknown.	183
184	John Barnard, Jr.,	"	"	Jan. 9, 1757,	By death, aged 81 years.	184
185	Sarah [Osgood] Barnard (John Jr.),	"	"	Jan. 31, 1758,	By death.	185
186	"	"	"	March 31, 1752,	By death.	186

187	Ebenezer Lovejoy, Jr.,	Dec. 6, 1724,	Profession of faith.	Sept. 20, 1773,	By death, aged 77 years.	187
188	Mary (Barnard) Lovejoy (Eben. Jr.),	March 21, 1725,	"	July 1, 1796,	By death, aged 98 years.	188
189	Susanna (Wright) Holt (Oliver Jr.),	March 21, 1725,	"	July 13, 1776,	By death.	189
190	Sarah Lovejoy (dau. of Dea. Wm.),	May 2, 1725,	"	March 21, 1782,	By death, aged 75 years.	190
191	Christopher Lovejoy, Jr.,	May 30, 1725,	"	April 23, 1783,	By death, aged 45 years.	191
192	Abigail (Wilson) Barnard (James),	Oct. 8, 1725,	"	Sept. 28, 1783,	By death.	192
193	Catherine Gray,	"	"	Sept. 28, 1783,	By death, aged 83 years.	193
194	Thomas Abbot, Jr.,	"	"	July 11, 1774,	By death, aged 76 years.	194
195	Elizabeth (Ballard) Abbot (Thos. Jr.),	"	"	July 31, 1782,	By death, aged 82 years.	195
196	Timothy Chandler,	April 8, 1726,	"	Sept. 9, 1757,	By death, after 1777.	196
197	Experience (Frost) Bigsby (Joseph),	May 28, 1726,	"	May 13, 1759,	By death, aged 60 years.	197
198	Joseph Blanchard,	June 28, 1726,	"	Nov. 11, 1757,	Dis. to ch. Tewksbury.	198
199	Sarah (Abbot) Blanchard (Joseph),	August 28, 1726,	"	April 15, 1741,	By death, aged 66 years.	199
200	William Chandler,	"	"	July 1, 1735,	By death.	200
201	Elizabeth (Blanchard) Chandler (Wm.),	April 2, 1727,	"	August 9, 1784,	By death, aged 95 years.	201
202	Isaac Abbot (H. U. 1723 : Dea. 1744),	"	"	Oct. 26, " "	Dis. to form ch. Methuen.	202
203	Mehitabel Barker,	"	"	"	Dis. to form ch. Methuen.	203
204	Moriah (Bigsby) Barker (James),	"	"	May 13, 1733,	Dis. to ch. Mansfield, Ct.	204
205	Mehitabel (Johnson) Huntington (Thos.),	May 28, 1727,	"	June 17, 1773,	By death.	205
206	John Foster,	"	"	April 6, 1772,	By death.	206
207	Mary (Osgood) Foster (John),	"	"	"	By death.	207
208	Hannah (Robbins) Johnson (Zeb.),	June 4, 1727,	From the ch. at Bradford.	July 22, 1764,	By death, aged 46 years.	208
209	Hannah Abbot (dau. of Thomas),	"	"	Nov. 28, 1738,	By death.	209
210	Joseph West,	"	"	Feb. 8, 1740,	By death.	210
211	Bethiah (West) West (Joseph),	"	From the ch. at Ipswich.	July 15, 1740,	By death, aged 49 years.	211
212	Israel How (Doct.),	July 30, 1727,	Profession of faith.	Oct. 26, 1729,	Dis. to form ch. Methuen.	212
213	James Barker,	Oct. 1, 1727,	"	Oct. 14, 1745,	By death.	213
214	Sarah (Smith) Johnson (James),	Nov. 28, 1727,	"	June 8, 1748,	By death, aged 64 years.	214
215	Ephraim Abbot,	"	"	Oct. 28, 1728,	By death, to form ch. Methuen.	215
216	Ebenezer Barker,	"	"	Oct. 27, 1734,	Dis. to ch. Candia, N. H.	216
217	Mehitabel (Smith) Lasell (Thomas),	Dec. 3, 1727,	"	May 21, 1738,	By death, aged 80 years.	217
218	Stephen Osgood, sr.,	Dec. 31, 1727,	"	"	Dis. ch. Rumford (Concord N.H.)	218
219	Baruchas Farnum,	"	"	March 11, 1729,	"	219
220	Hepzibah (Haruden) Farnum (Baruch),	"	"	May 24, 1791,	By death.	220
221	Hannah (Osgood) Johnson (Obadiah),	"	"	May 18, 1740,	By death, aged 100 years.	221
222	Priscilla Abbot (dau. of Dea. John),	"	"	June 18, 1728,	Dis. ch. Rumford (Concord N.H.)	222
223	Deborah (Abbot) Hall (Dea. Jos.),	Jan. 28, 1728,	"	March 6, 1762,	By death, aged 80 years.	223
224	Abraham Graves,	"	"	Oct. 18, 1766,	By death, aged 74 years.	224
225	Timothy Moorat,	"	"	Nov. 10, 1738,	By death, aged 80 years.	225
226	Henry Phelps,	"	"	Nov. 8, 1730,	Dis. to form ch. Pennycook N.H.	226
227	John Abbot,	"	"	"	"	227
228	John Russ,	"	"	"	"	228

Reg.	NAME.	Date of Reception.	Manner of Reception.	Date of Removal.	Manner of Removal.	
229	Thomas Astin,	Jan. 28, 1728,	Profession of faith.	Oct. 26, 1729,	Dis. to form ch. in Methuen.	229
230	Joseph Gutterson,	"	"	"	Dis. to form ch. in Methuen.	230
231	Dorothy [Wright], Wardwell (Wm.),	"	"	Nov. 19, 1733,	By death, aged 87 years.	231
232	Masscy How [Israel],	"	"	Oct. 20, 1765,	By death, aged 79 years.	232
233	Atta Downing (Richard),	"	"	"	Unknown.	233
234	Mary [Stevens] Astin (Benj.),	"	"	Nov. 23, 1735,	Dis. to ch. Lunenburg.	234
235	Mary [Dane] Ballard (Jeremiah),	"	"	"	Probably by death.	235
236	Hannah [Chandler] Johnson (Andrew),	"	"	Feb. 17, 1749-4,	By death.	236
237	Mary Duntan,	"	"	Feb. 11, 1751,	By death, aged 55 years. [N.H.]	237
238	Hannah (Abbot) Holt (Abiel),	"	"	May 21, 1738,	Dis. to ch. Suncook [Pembroke],	238
239	Rhoda (Holt) Whittemore (Elias?),	"	"	"	By death.	239
240	Priscilla (Holt) Chandler (Nathan),	"	"	August 2, 1775,	By death, aged 66 years.	240
241	Hannah (Holt) Abbot (Barachias),	"	"	"	"	241
242	Mehitabel (Lovejoy) Moorar (Timothy),	"	"	Jan. 17, 1786,	By death, aged 78 years.	242
243	French (Wm.),	"	"	Dec. 8, 1734,	Dis. to ch. Townsend.	243
244	Mehitabel (Chandler) Crosby (Rob't),	"	"	Aug. 10, 1740,	Dis. to 2d ch. Boxford.	244
245	Mary (Gray) Foster (Moses),	"	"	March 28, 1768,	By death, aged 61 years.	245
246	Sarah (Chandler) Chandler (Joshua),	"	"	Sept. 1791,	By death, aged 81 years.	246
247	Joanna (Chandler) Shattuck (Jos.),	"	"	Jan. 18, 1769,	By death, aged 67 years.	247
248	Stephen Blanchard,	Feb. 4, 1723,	"	Sept. 1775,	By death, aged 80 years.	248
249	Elizabeth [Rogers] Chandler (Philemon),	"	"	July 31, 1758,	By death.	249
250	Stephen Barnard,	March 31, 1728,	"	Jan. 14, 1761,	By death, aged 71 years.	250
251	Ebenezer Abbot,	"	"	Sept. 9, 1767,	By death, aged 72 years.	251
252	Zebadiah Abbot,	"	"	"	By death, after 1783.	252
253	David Holt,	"	"	April 4, 1731,	Dis. to ch. Medford.	253
254	Sarah (Blunt) Oakes (Thomas),	"	"	"	By death.	254
255	Hannah (Chandler) Ballard (Timo.),	"	"	Jan. 13, 1745,	Dis. to Old South ch., Boston.	255
256	Hannah (Blanchard) Rust (Richard),	"	"	Sept. 6, 1769,	By death, aged 59 years.	256
257	Anna (Lovejoy) Abbot (Zeb.),	"	"	Oct. 1796,	By death, aged 88 years.	257
258	Margery (Gray) Wardwell (Wm.),	"	"	March 1787,	By death, aged 80 years.	258
259	Sarah [Frost] Graves (Abraham),	"	"	Dec. 1, 1767,	By death, aged 90 years.	259
260	Judith [Hill] Blanchard (Thos.),	"	"	March 1774,	By death, aged 83 years.	260
261	Hannah Osgood (Stephen),	July 28, 1728,	"	Oct. 26, 1729,	Dis. to form ch. in Methuen.	261
262	Benjamin Stevens,	"	"	"	Dis. to form ch. in Methuen.	262
263	Annis (Phebe) Stevens (Benjamin),	"	"	"	By death, after 1774.	263
264	Joseph Shattuck,	"	"	Oct. 2, 1784,	By death, aged 77 years.	264
265	Barachias Abbot,	"	"	"	Unknown.	265
266	Sarah (Foster) Preston (Jacob),	"	"	"	"	266

266	Hannah (White) Nichols (James),	July 28, 1728,	Profession of faith.	May 17, 1741,	Dis. to ch. N. P. Andover.	266
267	Massey Foster,	Sept. 29, 1728,	"	Oct. 9, 1781,	By death, aged 58 years.	267
268	William Russ,	Nov. 24, 1728,	"	April 6, 1755,	Dis. to ch. Methuen.	268
269	Benjamin Ballard,	Jan. 16, 1729,	"	Feb. 1, 1786,	Dis. to ch. Lancaster.	269
270	Mary (Holt) Chandler (Wm.),	"	"	June 17, 1750,	By death.	270
271	Lydia Osgood,	March 30, 1729,	"	"	By death.	271
272	Deborah (Blanchard) Abbot (Dea. Jos.),	"	"	July 23, 1773,	By death. [N. H.]	272
273	Sarah (Abbot) Abbot (Geo.),	"	"	Nov. 13, 1787,	Dis. to ch. Rumford (Concord),	273
274	Mehitabel (Foster) Lovejoy (Jos.),	"	"	June 28, 1787,	Dis. to ch. N. P. Andover.	274
275	Benjamin Chandler,	"	"	Feb. 19, 1788,	Dis. to form ch. Suncook.	275
276	Mary (Clark) Beving (Edw.),	"	"	Oct. 29, 1789,	Dis. to ch. Lyndeboro', N. H.	276
277	Miriam (Gray) Fitch (Benj.),	"	"	May 13, 1788,	Dis. to ch. Bedford.	277
278	Mary (Haggit) Granger (Geo.),	May 25, 1729,	"	"	Probably by death.	278
279	Rebecca (Frost) Blanchard (David),	Oct. 5, 1729,	From ch. N. P. Reading.	March 14, 1743,	By death.	279
280	Hezibah (Eaton) Russell (Jos.),	Jan. 4, 1730,	Profession of faith.	Feb. 5, 1753,	By death, aged 55 years.	280
281	Joshua Stevens,	Jan. 25, 1730,	"	March 2, 1776,	By death, aged 66 years.	281
282	Thomas Wardwell,	March 23, 1730,	"	Jan. 13, 1763,	By death, aged 52 years.	282
283	Martha (Stevens) Stevens (Joshua),	Feb. 8, 1734,	"	Jan. 5, 1775,	By death, aged 65 years.	283
284	Pricilla (Chandler) Phelps (Samuel),	Feb. 24, 1734,	"	Dec. 1802,	By death, aged 90 years.	284
285	Phebe (Fiske) Abbot (John Jr.),	March 31, 1734,	"	Oct. 30, 1778,	By death.	285
286	Timothy Ballard,	"	"	April 8, 1778,	By death, aged 75 years.	286
287	Mary (Chandler) Ballard (Josiah),	May 12, 1734,	"	May 21, 1788,	Dis. to ch. Suncook.	287
288	Abiel (Chandler) Chandler (David),	June 23, 1734,	"	May 11, 1752,	By death.	288
289	Nathaniel Barnard,	"	"	Dec. 18, 1744,	By death, aged 40 years.	289
290	Ruth (Preston) Barnard (Nathl.),	"	"	Sept. 25, 1744,	By death, aged 34 years.	290
291	Lydia (Poor) Osgood (Jeremiah),	July 28, 1734,	"	Dec. 26, 1786,	Dis. to 1st ch. Haverhill.	291
292	Catherine Abbot (dau. of Thomas),	Sept. 8, 1734,	"	April 1, 1788,	Dis. to ch. N. P. Andover.	292
293	Mary (Phillips) Appleton (Sam'l),	"	"	Jan. 1802,	By death, aged 85 years.	293
294	Samuel Phillips (H. U. 1774; Dea.),	Oct. 20, 1734,	"	Nov. 21, 1776,	By death, aged 66 years.	294
295	Sarah Barnard (dau. of John),	June 22, 1735,	"	June 13, 1748,	By death.	295
296	Thomas Holt, Jr.,	August 3, 1735,	"	Jan. 29, 1738,	Dis. to ch. Tewksbury.	296
297	Hannah (Kimball) Holt (Thomas Jr.),	"	"	April 25, 1745,	Dis. to ch. Tewksbury.	297
298	Stephen Osgood, Jr.,	"	"	Feb. 21, 1749,	By death, aged 35 years.	298
299	Dorcas (Ballard) Osgood (Stephen Jr.),	Nov. 2, 1735,	"	Oct. 14, 1791,	By death.	299
300	Ephraim Abbot, Jr.,	Jan. 11, 1736,	"	Dec. 1, 1787,	By death, aged 80 years.	300
301	Hannah (Phelps) Abbot (Ephraim Jr.),	"	"	July 2, 1786,	By death, aged 74 years.	301
302	Jonathan Blanchard, Jr.,	Feb. 22, 1736,	"	Nov. 1, 1741,	By death, aged 69 years.	302
303	Jonathan Holt,	March 28, 1738,	"	"	Dis. to 2d ch. York, Me.	303
304	Lydia (Blanchard) Holt (Jona.),	"	"	"	Died Apr. 21, 1736, Exeter, N. H.	304
305	Keturah (How) Chandler (Phil.),	"	"	"	"	305
306	Samuel Chandler (H. U. 1735; Rev. 42),	"	"	"	"	306
307	John Phillips (H. U. 1735; LL. D.),	"	"	"	"	307

Reg.	NAME.	Date of Reception.	Manner of Reception.	Date of Removal.	Manner of Removal.	
308	Lydia (Phillips) Clark (Dr. Parker),	March 28, 1736,	Profession of faith.	Nov. 4, 1749,	By death, aged 23 years.	308
309	Isaac Osgood,	May 9, 1736,	"	Oct. 8, 1752,	By death, aged 78 years.	309
310	Dorothy (Gray) Haggitt (Thomas),	"	"	April 10, 1779,	By death, aged 67 years.	310
311	Dorothy (Wardwell) Osgood (Sam'l Jr.),	May 16, 1736,	"	August 25, 1751,	By death.	311
312	Asa Foster,	June 27, 1736,	"	June 28, 1748,	Dis. to ch. N. P. Andover.	312
313	Elizabeth [Abbot] Foster (Asa),	"	"	"	Dis. to ch. N. P. Andover.	313
314	Joseph Abbot, Jr. (Dea. 1744),	Sept. 12, 1736,	"	Nov. 28, 1787,	By death, aged 82 years.	314
315	Mary (Osgood) Holt (Jacob),	"	"	Nov. 4, 1746,	By death.	315
316	Hannah (Foster) Russell (John Jr.),	"	"	March 1776,	By death, aged 59 years.	316
317	Hannah (Lovejoy) Stiles (Hezekiah),	"	"	Feb. 19, 1738,	Dis. to form ch. Suncook.	317
318	Stephen Holt,	Sept. 19, 1738,	"	Feb. 19, 1738,	By death, aged 74 years.	318
319	Daniel Moorar,	Oct. 24, 1738,	"	Oct. 26, 1770,	By death, aged 72 years.	319
320	Martha (Osgood) Moorar (Daniel),	"	"	Feb. 7, 1770,	By death.	320
321	Ezekiel Osgood, Jr.,	"	"	"	By death.	321
322	Hannah (Osgood) Holt (Nicholas Jr.),	"	"	Aug. 22, 1744,	By death.	322
323	Mary (Abbot) Holt (Jos.),	"	"	Dec. 9, 1744,	Dis. to ch. Lunenburg.	323
324	David Lovejoy,	Oct. 31, 1736,	From First ch. York, Me.	Feb. 16, 1738,	Dis. to form ch. Suncook.	324
325	Abigail (Gray) Wardwell (Thomas),	Jan. 23, 1737,	From ch. N. P. Andover.	Oct. 18, 1778,	By death.	325
326	Nicholas Holt, Jr.,	"	Profession of faith.	April 4, 1754,	Dis. to ch. N. P. Andover.	326
327	Samuel Osgood,	Aug. 7, 1737,	From 2d ch. Reading.	March 16, 1774,	By death, aged 60 years.	327
328	Susanna (Nuss) Holt (James Jr.),	Sept. 4, 1737,	Profession of faith.	Feb. 20, 1742,	By death.	328
329	Joshua Tompson,	Sept. 18, 1737,	From 1st ch. Boxford.	April 4, 1742,	Dis. to ch. Wilmington. N. H.]	329
330	Mehitabel (Stiles) Barnard (John Jr.),	Oct. 30, 1737,	Profession of faith.	June 27, 1738,	By death.	330
331	Mary (Lovejoy) Eastman (Richard),	"	"	May 21, 1738,	Dis. ch. Suncook [Pembroke,	331
332	Mehitabel (Chandler) Lovejoy (Caleb),	"	"	"	"	332
333	Hezekiah Stiles,	April 2, 1738,	From ch. Middleton.	By death, after 1738.	By death, after 1738.	333
334	Lydia (Clark) Wilkins,	Dec. 2, 1738,	Profession of faith.	Nov. 12, 1762,	Dis. ch. Southbegan [Milford N. H.]	334
335	Sarah Chandler (dau. of Josiah),	Feb. 11, 1738,	"	By death.	By death.	335
336	Martha (Lovejoy) Abbot (Jona. Jr.),	March 18, 1738,	"	Feb. 10, 1740,	Dis. to ch. Lunenburg.	336
337	Moses Seales,	May 6, 1738,	"	Oct. 29, 1769,	Dis. to ch. Concord, N. H.	337
338	Rebecca (Barnard) Seales (Moses),	"	"	"	Dis. to ch. Concord, N. H.	338
339	Mehitabel Stevens,	"	"	April 23, 1771,	By death.	339
340	Hannah (Abbot) Abbot (Benj.),	"	"	Sept. 18, 1743,	Dis. ch. Rumford [Concord N. H.]	340
341	Elizabeth (Lovejoy) Baxter (Wm.),	"	"	Feb. 27, 1764,	Suspended from Communion.	341
342	Mehitabel Holt (dau. of John),	June 10, 1738,	"	About 1768,	By death.	342
343	Elizabeth (Holt) Holt (Timo. 3d),	Sept. 9, 1738,	"	Nov. 9, 1806,	Rem. to Wilton, N. H.	343
344	Lydia (Chandler) Ballard (Dea. Heze, Jr.),	"	"	"	By death, aged 83 years.	344
345	Elizabeth Chandler,	"	"	"	Unknown.	345

346	Deborah (Lovejoy) Phelps (John),	Oct. 14, 1789,	Profession of faith.	From 2d ch. Reading.	Oct. 30, 1748,	346	Probably by death.
347	Sarah (Phelps) Muzzey (Heuben),	March 16, 1740,	"	"	Nov. 1801,	347	Dis. to 2d ch. Kingston.
348	John Dane, Jr. (Dane, 1755),	May 11, 1740,	"	"	June 1800,	348	By death, aged 85 years.
349	Elizabeth (Chandler) Dane (John Jr.),	August 8, 1740,	"	"	June 29, 1746,	349	By death, aged 88 years.
350	Mary (Austin) Lovejoy (John),	April 5, 1741,	"	"	Dec. 17, 1751,	350	Dis. ch. Nisettiset (Hollis, N.H.)
351	Phoebe (Lovejoy) Abbot (Isaac),	Dec. 6, 1741,	"	"	Oct. 30, 1748,	351	By death, aged 83 years.
352	Elizabeth Chandler,	Dec. 20, 1741,	"	"	Sept. 10, 1778,	352	Unknown.
353	Lucy (Farrar) Russel (Jas.),	Dec. 20, 1741,	"	"	Sept. 11, 1751,	353	Dis. to ch. Ashford.
354	Josiah Blanchard,	March 28, 1742,	"	"	Aug. 4, 1754,	354	By death, aged 79 years.
355	Sarah (Blanchard) Blanchard (Josiah),	"	"	"	July 18, 1751,	355	By death, aged 67 years.
356	Josiah Foster,	May 9, 1742,	"	"	Aug. 4, 1754,	356	By death.
357	Deliverance (Dane) Foster (Jos.),	June 20, 1742,	"	"	Sept. 11, 1753,	357	By death.
358	Benjamin Holt, Jr.,	Sept. 12, 1742,	"	"	Dec. 4, 1748,	358	By death, aged 76 years.
359	Lydia (Holt) Holt (Benj. Jr.),	March 27, 1743,	"	"	Dec. 7, 1748,	359	By death.
360	James Brown,	May 9, 1742,	"	"	Oct. 28, 1753,	360	Dis. ch. Nisettiset (Hollis, N.H.)
361	Phoebe (Blanchard) Brown (Jas.),	June 20, 1742,	"	"	May 1806,	361	Dis. to ch. Attleboro'.
362	Rachel (Osgood) Felt (Josiah),	Aug. 1, 1742,	"	"	August 1788,	362	Dis. to ch. Lunenburg.
363	Elizabeth (Lovejoy) Boynton,	Sept. 12, 1742,	"	"	Aug. 23, 1812,	363	By death, aged 88 years.
364	Jacob Foster,	Oct. 24, 1742,	"	"	Nov. 8, 1769,	364	By death.
365	Hannah Barnard,	March 27, 1743,	"	"	Sept. 20, 1747,	365	By death, aged 90 years.
366	James Holt, 3d,	May 15, 1743,	"	"	May 16, 1743,	366	By death, aged 69 years.
367	Stephen Abbot, Jr.,	June 19, 1743,	"	"	April 28, 1771,	367	Dis. to ch. Billerica.
368	John Chandler (H. U. 1743; Rev. 1747),	Oct. 30, 1743,	"	"	Feb. 10, 1751,	368	Dis. ch. Nisettiset (Hollis, N.H.)
369	Anne Blanchard,	March 25, 1744,	"	"	Aug. 8, 1786,	369	By death.
370	Sarah (Stevens) Fields (Sam'l),	April 1, 1744,	"	"	March 1802,	370	By death, aged 22 years.
371	Mary (Chandler) Holt (James sr.),	May 6, 1745,	"	"	Feb. 2, 1812,	371	By death, aged 66 years.
372	Eliakim Wardwell,	Sept. 16, 1744,	"	"	Aug. 10, 1760,	372	By death, aged 83 years.
373	Joseph Blesby,	"	"	"	Aug. 8, 1786,	373	By death, aged 88 years.
374	Abigail Foster (Jacob),	Sept. 16, 1744,	"	"	June 30, 1745,	374	By death, aged 89 years.
375	Josiah Lovejoy,	Nov. 18, 1744,	"	"	August 16, 1766,	375	Dis. to ch. N. P. Andover.
376	Sarah (Foster) Foster (Andrew),	May 12, 1745,	"	"	August 29, 1749,	376	By death, aged 75 years.
377	Mary (Abbott) Abbot (Stephen Jr.),	June 30, 1745,	"	"	Sept. 7, 1818,	377	Dis. ch. Rumford (Concord N.H.)
378	Henry Lovejoy,	Sept. 22, 1746,	"	"	Aug. 5, 1769,	378	Dis. to ch. Dunstable.
379	Phoebe (Chandler) Lovejoy (Henry),	Feb. 23, 1746,	"	"	August 29, 1749,	379	Probably by death.
380	William Hunt,	March 20, 1746,	"	"	Sept. 7, 1818,	380	Probably by death.
381	Mary Chandler,	May 11, 1746,	"	"	Jan. 19, 1768,	381	By death, aged 84 years.
382	Elizabeth (Lovejoy) Holt (Benj.),	"	"	"	Aug. 5, 1769,	382	By death.
383	Elizabeth (Barker) Ballard (Uriah),	"	"	"	"	383	Dis. to ch. Souhegan.
384	Hannah (Lovejoy) Ballard (Geo. Jr.),	"	"	"	"	384	Dis. to ch. Hollis, N. H.
385	Hezibah (Chandler) Ames (Benj.),	"	"	"	"	385	
386	Sarah Avery (Thomas),	"	"	"	"	386	
387	Hannah (Johnson) Thurston (Moses),	"	"	"	"	387	



Reg.	NAME.	Date of Reception.	Manner of Reception	Date of Removal.	Manner of Removal.	
388	Sabina (maid-servant to Jos. Sibson),	July 20, 1746,	Profession of faith	June 8, 1761,	By death.	388
389	Fyfield Holt,	March 29, 1747,	"	May 13, " "	Dis. to ch. Wilton, N. H.	389
390	Abigail [Taylor] Holt (Fyfield),	"	"	"	"	390
391	Joshua Johnson,	"	"	"	By death.	391
392	Elizabeth [Kimball] Holt (Humphrey),	April 5, 1747,	From 2d ch. Buxford.	Jan. 30, 1749,	By death.	392
393	Elizabeth Abbot (dau. of Stephen),	May 10, 1747,	Profession of faith.	About 1786,	By death, aged 64 years.	393
394	Zeriah [Abbot] Blunt (Eph.),	August 9, 1747,	"	Dec. 31, 1801,	Rem. to Pembroke, N. H.	394
395	Hezekiah Ballard, Jr. (Dea. 1755),	March 20, 1748,	"	Sept. 8, 1815,	By death, aged 84 years.	395
396	Experience [Bigsby] Abbot (Wm.),	April 10, 1748,	"	Dec. 1796,	By death, aged 93 years.	396
397	Priscilla (Abbot) Fowle (Jacob),	May 8, 1748,	"	Dec. 1796,	By death, aged 77 years.	397
398	Nehemiah Abbot (Doctor),	June 26, 1748,	From ch. Lexington.	July 13, 1785,	By death.	398
399	Nehemiah [Johnson] Blanchard (Thos. Jr.)	April 2, 1749,	From ch. N. P. Andover.	April 22, 1783,	By death, aged 71 years.	399
400	Rebecca (Lovejoy) Chandler (Wm.),	May 7, 1749,	Profession of faith.	1814,	By death, aged 88 years.	400
401	Joseph Russel,	March 25, 1750,	"	Aug. 31, 1783,	By death, aged 64 years.	401
402	Hannah [Perkins] Russel (Joseph),	"	"	Dec. 24, 1783,	Dis. to 2d ch. Danvers.	402
403	Hannah Holt (H. U. 1757; Rev. 1759),	"	"	April 21, 1770,	By death, aged 84 years.	403
404	Miriam [Gray] Nutting (Richard),	May 6, 1750,	"	Oct. 21, 1763,	By death, aged 20 years.	404
405	Elizabeth Abbot (dau. of David),	"	"	Dec. 31, 1764,	By death, aged 35 years.	405
406	Mary (Osgood) Dane (Wm.),	"	"	April 4, 1766,	Dis. to ch. N. P. Andover.	406
407	Stephen Holt,	May 13, 1750,	From ch. Suncook.	"	Dis. to ch. N. P. Andover.	407
408	Mary (Farnum) Holt (Stephen),	July 1, 1750,	Profession of faith.	June 29, 1800,	By death, aged 77 years.	408
409	William Chandler,	July 29, 1750,	"	Dec. 19, 1806,	By death, aged 78 years.	409
410	Robert Gray,	"	"	Sept. 19, 1782,	Dis. to ch. Groton.	410
411	Nathan Ames,	"	"	"	Unknown.	411
412	Elizabeth Chandler,	March 31, 1751,	"	"	Unknown.	412
413	Abigail Chandler,	"	"	"	Probably by death.	413
414	Mary (Barker) Osgood (Ezek.),	"	"	"	Probably by death.	414
415	Ruth (Burnap) Holt (Joshua),	"	"	"	By death, aged 90 years.	415
416	Hannah Abbot (dau. of David),	"	"	"	By death, aged 90 years.	416
417	Sarah Gray,	Sept. 22, 1751,	"	March 4, 1813,	Unknown.	417
418	Sarah (Abbot) Holt (Rev. Nathan),	April 5, 1752,	"	Dec. 24, 1763,	Dis. to 2d ch. Danvers.	418
419	David Chandler, Jr.,	May 17, 1752,	"	Feb. 1776,	By death.	419
420	Mary (Ballard) Chandler (David Jr.),	"	"	"	By death.	420
421	Abraham Graves,	June 28, 1752,	"	Dec. 23, 1775,	By death, before 1770.	421
422	George Abbot, Jr.,	Aug. 9, 1752,	"	Nov. 10, 1798,	By death, aged 51 years.	422
423	Lydia (Blunt) Abbot (Thomas),	Oct. 1, 1752,	"	Oct. 23, 1786,	By death.	423
424	Susanna (Farnum) Abbot (Isaac),	"	"	May 25, 1813,	Dis. to ch. Fryeburg, Me.	424
425	Deborah [Sheldon] Lovejoy (Isaac),	"	From ch. Billerica.	"	By death, aged 89 years.	425

426	Martha Holt, wid.,	April 1, 1753,	Profession of faith.	Nov. 15, 1754,	By death, aged 76 years.	426
427	Rebecca [Gray] Holt, (Henry),	"	"	August 1775,	By death.	427
428	Samuel Abbot, Jr.,	May 18, 1753,	"	April 12, 1812,	By death, aged 80 years.	428
429	Joshua Holt, Jr. (Dea.; Esq.),	"	"	July 24, 1810,	By death, aged 80 years.	429
430	Hannah Hunt,	August 5, 1753,	"	"	Unknown.	430
431	Jonathan Abbot, Jr.,	"	From ch. Lunenburg.	May 21, 1794,	By death, aged 79 years.	431
432	Martha [Lovejoy] Abbot (Jona. Jr.),	April 7, 1754,	Profession of faith.	Dec. 10, 1766,	By death.	432
433	Joseph Abbot, 3d,	"	"	Sept. 27, 1792,	By death, aged 43 years.	433
434	Elizabeth [Abbot] Osgood (Sam'l),	May 12, 1754,	"	"	By death, aged 66 years.	434
435	Esther (Foster) Daby (Simon),	May 19, 1754,	"	May 19, 1771,	By death.	435
436	Joanna [Parker] Abbot (Dr. Neh.),	August 11, 1754,	"	April 1, 1803,	Rem. to Chelmsford, 1770.	436
437	Hannah (Blanchard) Fox (Isaac),	May 19, 1754,	"	Nov. 8, 1761,	Dis. to ch. Dracut.	437
438	Abigail Holt (Humphrey),	Feb. 9, 1755,	"	Sept. 22, 1766,	By death, aged 81 years.	438
439	Dorcas [Abbot] Butler (Rev. Benj.),	July 18, 1755,	"	July 1780,	Dis. to ch. Nottingham, N. H.	439
440	Uriah Ballard,	Jan. 18, 1756,	"	Sept. 22, 1766,	Dis. to ch. Wilton, N. H.	440
441	Obadiah Johnson,	"	"	"	"	441
442	Timothy Gray (Dea.),	"	"	Nov. 20, 1769,	By death, aged 81 years.	442
443	Eleanor (Best) Gray (Timo.),	Feb. 15, 1756,	"	Sept. 1807,	By death, aged 84 years.	443
444	Zebadiah Johnson,	"	"	Dec. 4, 1768,	Dis. to form ch. Wilton, N. H.	444
445	Lydia [Abbot] Lovejoy (Joshua),	"	"	"	"	445
446	Nathan Blanchard,	"	"	April 14, 1761,	By death, aged 24 years.	446
447	Bathsheba [Abbot] Blanchard (Nath.),	"	"	May 17, 1760,	By death.	447
448	Mehitabel Lovejoy,	Feb. 29, 1756,	"	Sept. 8, 1763,	By death, aged 60 years.	448
449	Thomas Phelps,	"	"	Jan. 8, 1771,	By death, aged 61 years.	449
450	Moses Haggit (Moses),	"	"	April 1795,	By death, aged 82 years.	450
451	Sarah Haggit (Moses),	"	"	Jan. 1781,	By death, aged 74 years.	451
452	Samuel Phelps,	March 7, 1756,	"	July 1788,	By death, aged 86 years.	452
453	Timothy Moor, Jr.,	"	"	Jan. 2, 1786,	By death, aged 74 years.	453
454	Elizabeth [Abbot] Moor (Timo. Jr.),	"	"	Aug. 1803,	By death.	454
455	William Abbot,	"	"	March 23, 1820,	By death, aged 73 years.	455
456	Hannah Lovejoy (Wm. Jr.),	"	"	Jan. 10, 1809,	By death, aged 86 years.	456
457	William Foster,	"	"	June 1773,	By death.	457
458	Hannah [Abbot] Foster (Wm.),	"	"	Nov. 1777,	By death, aged 62 years.	458
459	Benjamin Ames,	March 14, 1756,	"	Jan. 1809,	By death, aged 88 years. N. H.]	459
460	Deborah Blanchard (Stephen),	March 21, 1756,	"	April 6, 1790,	By death, after 1770.	460
461	Mary Blunt, wid.,	March 28, 1756,	"	May 11, 1769,	By death, aged 88 years. N. H.]	461
462	Benjamin Moor,	April 4, 1756,	"	"	Dis. to ch. Rumford [Concord,	462
463	Abiah (Hill) Moor (Benj.),	"	"	"	By death, aged 88 years.	463
464	Deborah Holt (John 3d),	"	"	"	By death, after 1770.	464
465	Elizabeth [Gilbert] Russell (Isaac),	April 25, 1756,	"	"	By death, after 1770.	465
466	John Chandler,	May 9, 1756,	"	"	"	466
467	Dorcas [Holt] Holt (Thomas Jr.),	"	"	"	"	467

Reg.	NAME.	Date of Reception.	Manner of Reception.	Date of Removal.	Manner of Removal.	
468	Solomon Abbot (son of David).	May 16, 1756,	Profession of faith.	Dec. 17, 1797,	Died at Dracut.	468
469	Joseph Burt,	May 30, 1756,	"	Dec. 29, 1810,	By death, aged 80 years.	469
470	Henry Abbot, Jr.,	June 27, 1756,	"	Feb. 21, 1806,	By death, aged 80 years.	470
471	Thomas Abbot, Jr.,	"	"	March 29, 1776,	By death, aged 46 years.	471
472	Hannah [Dane] Holt (Timothy Jr.),	"	"	Feb. 6, 1802,	By death, aged 88 years.	472
473	Lydia [Dunforth] Ballard (Uriah Jr.),	"	"	Sept. 22, 1766,	Dis. to ch. Wilton, N. H.	473
474	Hannah Foster (dan. of Joseph),	Sept. 19, 1756,	"	"	By death.	474
475	Samuel Blanchard,	Oct. 31, 1756,	"	"	By death, after 1770.	475
476	Ruth [Tenney] Blanchard (Sam'l),	Jan. 16, 1767,	"	"	By death, after 1770.	476
477	Nebeumiah Abbot, Jr.,	"	"	Oct. 12, 1808,	By death, aged 77 years.	477
478	Hannah [Ballard] Abbot (Neh. Jr.),	March 27, 1757,	"	Sept. 27, 1778,	By death, aged 42 years.	478
479	Hannah [Colby] Abbot (Solomon),	July 31, 1757,	"	"	Rem. to Dracut.	479
480	Sarah Smith (Benj.),	Oct. 29, 1758,	"	August 11, 1787,	By death.	480
481	Abraham Moor,	"	"	Oct. 10, 1780,	By death, aged 62 years.	481
482	Lydia [Abbot] Moor (Abraham),	"	"	Sept. 20, 1763,	By death.	482
483	Dinah [Blanchard] Blanchard (Jos.)	"	"	"	"	"
484	Priscilla [Russ] Blanchard (Thomas 8d)	April 1, 1759,	"	Sept. 1810,	Dis. to ch. Concord, N. H.	483
485	Lydia [Hardy] Wardwell (John),	Oct. 28, 1759,	"	August 1, 1818,	By death.	484
486	Cornelius Johnson,	April 6, 1760,	From 2d ch. Bradford.	Nov. 1774,	By death.	485
487	Eleanor Johnson (Cornelius),	June 29, 1760,	From ch. Plaistow, N. H.	June 26, 1763,	Dis. ch. Rumford [Concord N. H.]	486
488	Susanna [Kittredge] Phelps (Henry)	"	"	"	Dis. ch. Rumford [Concord N. H.]	487
489	Ebenezer Rand,	August 10, 1760,	From ch. Tewksbury.	Sept. 20, 1767,	Dis. to ch. Billerica.	488
490	Phebe [Farnum] Holt (Dea. Joshua),	Sept. 21, 1760,	"	1818,	By death.	489
491	Anna [Johnson] Shattuck (Jos. Jr.),	Nov. 2, 1760,	From ch. N. P. Andover.	Jan. 1806,	By death, aged 76 years.	490
492	Samuel Holt,	April 6, 1761,	Profession of faith.	"	By death.	491
493	Abigail [Blanchard] Holt (Sam'l),	August 9, 1761,	"	Nov. 1, 1814,	By death, after 1770.	492
494	Ruth [Kimball] Blanchard (Steph.)	April 4, 1762,	From ch. N. P. Andover.	"	By death, aged 80 years.	493
495	Jonathan Holt, 3d [Dea.],	May 16, 1762,	Profession of faith.	June 26, 1768,	Dis. to ch. N. P. Andover.	494
496	Jemima [Gray] Holt (Sam'l),	June 6, 1762,	"	"	Dis. to ch. N. P. Andover.	495
497	Elizabeth Abbot [wid.] Dane (Jos.),	June 20, 1762,	From ch. Pelham, N. H.	August 1776,	By death, aged 74 years.	496
498	Rhoda Holt (Timol.),	June 27, 1762,	Profession of faith.	Sept. 1778,	By death, aged 47 years.	497
499	Hepzibah [Barker] Holt (Josiah),	July 11, 1762,	"	August 14, 1765,	By death.	498
500	John Abbot, Jr.,	August 8, 1762,	"	"	Rem. after 1770	499
501	Abigail [Abbot] Abbot (John Jr.),	Nov. 23, 1763,	"	April 24, 1818,	By death, aged 88 years.	500
502	"	"	"	Feb. 1, 1807,	By death, aged 78 years.	501

503	Anna [Penbody] Abbot (Joseph jr.),	Dec. 19, 1762,	Profession of faith.	May 20, 1766,	By death.	503
504	Sarah Holt, wid.,	Jan. 9, 1763,	"	Sept. 1780,	By death, aged 69 years.	504
505	Mary [Russell] Holt (Jos.),	Jan. 30, 1763,	"	August 1775,	By death.	505
506	Lydia [Penbody] Gray (Robert),	Feb. 26, 1763,	"	July 30, 1776,	By death, aged 73 years.	506
507	Zebediah Chandler, jr.,	March 27, 1763,	"	May 1799,	By death, aged 45 years.	507
508	Joseph Dane,	April 8, 1763,	"	Sept. 1807,	By death, aged 74 years.	508
509	William Dane,	"	"	Sept. 1788,	By death, aged 84 years.	509
510	John Russell,	"	"	July 12, 1788,	By death.	510
511	Timothy Ballard, jr.,	"	"	May 1809,	By death, aged 71 years.	511
512	Sarah [Abbot] Ballard (Timothy jr.),	"	"	August 1811,	By death, aged 39 years.	512
513	John Fisk,	May 1, 1763,	"	August 1811,	By death, aged 76 years.	513
514	John Holt, sr.,	May 15, 1763,	"	May 10, 1784,	By death, aged 98 years.	514
515	Isaac Lovejoy,	"	"	Dec. 3, 1798,	By death, aged 81 years.	515
516	Abigail [Chandler] Gray (Robert),	"	"	Jan. 1784,	By death, aged 76 years.	516
517	Hannah Holt,	"	"	Jan. 1806,	By death, after 1770.	517
518	Bethiah Holt,	"	"	March 1801,	By death, aged 64 years.	518
519	Mary [Kimball] Herrick [Edw.] Blunt	"	"	March 1801,	By death, aged 84 years.	519
520	Elizabeth [Danforth] Dow (Ebenezer),	June 26, 1763,	From ch. Wenham.	March 1801,	By death, aged 71 years.	520
521	David Gray,	July 24, 1763,	Profession of faith.	Jan. 7, 1767,	By death.	521
522	Rebecca [Holt] Gray (David),	Sept. 11, 1763,	"	July 1800,	By death.	522
523	Jemima Holt,	"	"	Jan. 31, 1822,	By death, aged 76 years.	523
524	Damaris Wardwell,	"	"	"	By death, aged 90 years.	524
525	Samuel Pettengall,	April 1, 1764,	"	"	By death.	525
526	Mary [Holt] Pettengall (Sam'l),	June 17, 1764,	"	"	By death.	526
527	Ebenezer Hathorn,	"	From 2d ch. Reading.	June 25, 1780,	By death.	527
528	Mary Hathorn (Ebenezer),	June 24, 1764,	"	"	Dis. to ch. Jaffrey, N. H.	528
529	Sarah [Scates] Abbot (Jesse),	July 29, 1764,	"	Nov. 15, 1767,	Dis. to ch. Jaffrey, N. H.	529
530	Mary [Barker] Abbot (Jos. 3d),	Sept. 9, 1764,	Profession of faith.	March 25, 1776,	Dis. to ch. Rumford [Concord N. H.]	530
531	Nathaniel Holt,	Oct. 7, 1764,	"	Feb. 1806,	Dis. to ch. Wilton, N. H.	531
532	Elizabeth [Stevens] Holt (Nath'l),	Oct. 21, 1764,	"	Dec. 1807,	By death, aged 80 years.	532
533	Thomas Stevens,	"	"	Dec. 23, 1777,	By death, aged 77 years.	533
534	Sarah [Gray] Stevens (Thomas),	"	"	"	By death.	534
535	Hezibah [Russell] Russell (Joseph jr.),	"	"	March 1775,	By death, after 1785.	535
536	Hannah Russell (s. of Mrs. Joseph),	"	"	Sept. 22, 1785,	By death.	536
537	Hannah [Clark] Russell (Dr. Edw.),	Oct. 28, 1764,	"	March 1775,	By death, aged 55 years.	537
538	Dorcas (Abbot) Abbot (Dea. Abel),	Nov. 18, 1764,	"	Sept. 22, 1785,	Dis. to ch. Yarmouth, Me.	538
539	Nathan Bailey,	Dec. 23, 1764,	"	Jan. 18, 1775,	Dis. to ch. Wilton, N. H.	539
540	Deborah [Foster] Foster (Job),	April 7, 1766,	From 2d ch. Bradford.	"	By death.	540
541	Anna Osgood,	May 19, 1766,	Profession of faith.	Dec. 1778,	By death, aged 67 years.	541
542	"	"	"	"	By death.	542
543	"	"	"	"	By death, aged 84 years.	543

Reg.	NAME.	Date of Reception.	Manner of Reception.	Date of Removal.	Manner of Removal.	
544	Hulda (Chandler) Wardwell (Nathan)					544
545	Stiles (Stephen),	May 19, 1765,	Profession of faith.		By death.	545
546	Jerusha (Eaton) Blanchard (Daniel),	June 23, 1766,	"		By death.	546
547	Elizabeth Stevens (dau. of Isaac),	June 23, 1766,	"		Unknown.	547
548	Rachel (Varnum) Holt (John 4th)		"			548
549	Brown,	Sept. 15, 1765,	"	Oct. 28, 1770,	Dis. to ch. Wilton, N. H.	549
550	Phebe (Abbot) Abbot (Henry),	Oct. 27, 1765,	"	June 29, 1838,	By death, aged 87 years.	550
551	Joshua Osgood,	"	"	Nov. 1739,	Rem. after 1770.	551
552	David Abbot,	"	"	Sept. 16, 1804,	By death.	552
553	Mary Osgood (John),	"	"	Sept. 16, 1821,	Dis. to ch. Wearse, N. H.	553
554	Rebecca (Ballard) Abbot (Dea. Zeb. jr.),	Nov. 3, 1765,	"		By death, aged 77 years.	554
555	Mary Osgood (Joshua),	March 23, 1766,	"		Rem. after 1770.	555
556	Prudence (Sheldon) Abbot (David),	Sept. 7, 1766,	"	July 31, 1784,	By death, in military service.	556
557	Nathan Chandler,	"	"	Sept. 20, 1767,	Dis. to ch. Wilton, N. H.	557
558	Jonathan Stevens,	Sept. 21, 1766,	"		By death.	558
559	Chloe (Abbot) Abbot (Jeremiah),	"	"	Sept. 20, 1769,	By death, aged 39 years.	559
560	James Barnard,	Oct. 26, 1766,	"	Nov. 24, 1768,	By death, aged 64 years.	560
561	Sarah (Holt) Barnard (James),	April 19, 1767,	"	Feb. 19, 1768,	By death.	561
562	Zebadiah Abbot, jr. (Dea.),	May 10, 1767,	"	1814,	By death, aged 69 years.	562
563	Sarah (Stevens) Moor (Abraham),	"	"	Jan. 1791,	By death, aged 46 years.	563
564	Lydia (Clark) Abbot (Neh. jr.),	"	"			564
565	Elizabeth Clark (dau. of Dr. Parker),	July 28, 1767,	"	August 28, 1772,	Dis. to ch. Medford.	565
566	David Osgood (H. U. 1771; Rev. 1774;	Aug. 9, 1767,	"	Sept. 16, 1786,	Dis. to ch. Manchester.	566
567	D. D. b.	May 7, 1768,	"		By death.	567
568	Jefford Goldsmith,	"	"	May 1788,	By death, aged 48 years.	568
569	Hannah (Holt) Holt (Daniel),	"	"		Unknown.	569
570	Rose Holt (dau. of Jona.),	March 25, 1770,	"	March 17, 1779,	By death, aged 76 years.	570
571	Hannah Holt,	May 6, 1770,	"	April 10, 1788,	Dis. to ch. Wilton, N. H.	571
572	Benjamin Holt, sr.,	"	"		By death, after 1784.	572
573	Baruchias Abbot,	"	"		By death.	573
574	Stephen Stiles, (bro. of Stephen),	July 29, 1770,	"	May 1805,	By death, aged 67 years.	574
575	Barnard Stiles (bro. of Stephen),	Nov. 1, 1772,	"		By death.	575
576	Phebe Abbot wid.,	"	"	Dec. 19, 1780,	Dis. to ch. Franconstown, N. H.	576
577	Jonathan Cummings, jr.,	"	"		Dis. to ch. Franconstown, N. H.	577
578	Priscilla (Phelps) Dane (Philemon),	"	"			578
579	Daniel Dane,	"	"			579
580	Prudence (Phelps) Dane (Daniel),	"	"			580

579	James Annis,	Nov. 28, 1772,	Profession of faith.	1779	Unknown.
580	Deborah Annis (James),	"	"	580	Unknown.
581	Hannah Abbot (daug. of Wm.),	"	"	581	By death, aged 23 years.
582	Deborah (Haggett) Crosby (Simon),	Dec. 13, 1772,	"	582	By death.
583	Sarah (Hoit) Abbot (Hatchiae),	Dec. 27, 1772,	"	583	Dis. to ch. Wilton, N. H.
584	Phoebe (Chandler) Ames (Benjamin),	"	"	584	By death, aged 44 years.
585	Philemon Dane,	Jan. 8, 1773,	"	585	By death.
586	Abigail (Abbot) Johnson (John),	Jan. 17, 1773,	"	586	Died out of town, aged 90 yrs.
587	Elizabeth Martin,	Jan. 31, 1773,	"	587	By death.
588	Sarah Abbot (daug. wid. H. Chandler),	"	"	588	Unknown.
589	Hannah Boynton (Thomas),	Feb. 21, 1773,	From 4th ch. Ipswich.	589	Dis. to West ch. Andover.
590	Elizabeth Cogswell (Samuel),	April 4, 1773,	"	590	By death, aged 63 years.
591	Isaac Blunt,	May 2, 1773,	Profession of faith.	591	By death, aged 85 years.
592	Joshua Lovejoy, Jr.,	"	"	592	Dis. to ch. Amherst, N. H.
593	Ezekiel Hardy,	"	"	593	By death, aged 75 years.
594	Sarah (Moore) Hardy (Ezekiel),	"	"	594	By death, aged 63 years.
595	Joseph Abbot, Jr.,	May 16, 1773,	"	595	Dis. to ch. Wilton, N. H.
596	Lode (Moore) Stanley (Jonathan),	"	"	596	Probably rem. to Rindge, N. H.
597	Pomp Phelps,	"	"	597	By death, aged 28 years.
598	Cate Phelps (Pomp),	"	"	598	By death.
599	Benjamin Buxton,	"	From ch. Wilton, N. H.	599	Probably by death.
600	Abigail Buxton (Benj.),	"	"	600	Dis. to ch. Milford, N. H.
601	Dorothy Holbrook wid.,	"	From 1st ch. Roxbury.	601	By death.
602	Solomon Wardwell,	May 30, 1773,	Profession of faith.	602	Dis. to ch. Hollis, N. H.
603	Bethiah (Hoit) Wardwell (Solomon),	"	"	603	Dis. to ch. Hollis, N. H.
604	Dorcas Ames (Benjamin),	June 13, 1773,	"	604	Dis. to West ch. Andover.
605	Mary (Shepherd) Turner (James),	June 27, 1773,	"	605	By death, aged 44 years.
606	Shemuel Griffin,	"	From ch. Tewksbury.	606	Died in Tewksbury.
607	Abigail Griffin (Shemuel),	"	"	607	Died in Tewksbury.
608	Sarah Mace (Isaac),	"	"	608	By death, aged 71 years.
609	Thomas Astin,	July 11, 1773,	Profession of faith.	609	By death.
610	Sarah (Lovejoy) Astin (Thomas),	"	"	610	By death, aged 61 years.
611	Ralph Holbrook,	"	"	611	By death, aged 27 years.
612	Sarah (Chandler) Holbrook (Ralph) Shatuck (Zeb.),	"	"	612	By death.
613	Jeduthan Abbot,	"	"	613	By death, aged 61 years.
614	Isaac Abbot, Jr.,	August 22, 1773,	"	614	By death, aged 31 years.
615	Phoebe (Chandler) Abbot (Isaac Jr.),	"	"	615	By death, aged 58 years.
616	Samuel Osgood, Jr.,	"	"	616	By death.
617	Hannah (Phelps) Osgood (Samuel Jr.),	"	"	617	By death.
618	Uriah Russell,	Sept. 12, 1773,	"	618	By death, aged 80 years.
619	Lydia (Abbot) Russell (Uriah),	"	"	619	By death, aged 84 years.

Reg.	NAME.	Date of Reception.	Manner of Reception.	Date of Removal.	Manner of Removal.	
620	Elijah Patten, (Ass.)	Sept. 12, 1773,	Profession of faith.	Oct. 1774.	By death, aged 23 years.	620
621	Lydia (Stevens) Patten (Elijah) Holt	Sept. 19, 1773,	"	Sept. 3, 1823,	By death.	621
622	Hannah [Poor] Abbot (Jeturian),	"	From ch. Braintree.	Aug. 28, 1821,	By death, aged 79 years.	622
623	Abigail [Richards] French (Rev. Jona.),	"	From ch. Tewksbury.	April 1785,	By death, aged 63 years.	623
624	Humphrey Holt,	Oct. 17, 1773,	Profession of faith.	March 19, 1781,	By death.	624
625	Hepzibah [Fisk wid.] Pearson (Moses),	Oct. 31, 1773,	From ch. Middleton.	"	Dis. to ch. Amherst, N. H.	625
626	Sarah [Perkins] Lovejoy (Joshua jr.),	Dec. 5, 1773,	Profession of faith.	"	By death.	626
627	Thomas Stevens, jr.,	Dec. 23, 1773,	"	Oct. 30, 1824,	By death, aged 70 years.	627
628	Sarah [Ingalls] Stevens (Thomas jr.),	Dec. 23, 1773,	"	May 11, 1820,	By death.	628
629	David Blunt,	Feb. 6, 1774,	"	Dec. 8, 1802,	By death, aged 54 years.	629
630	Ruth [Tay] Bunt (David),	"	"	March 28, 1782,	Dis. to ch. Temple, N. H.	630
631	John Patten,	"	"	"	Dis. to ch. Temple, N. H.	631
632	Molly Patten (John),	"	"	1804,	By death, aged 64 years.	632
633	Elizabeth Ballard,	March 13, 1774,	"	Aug. 20, 1818,	By death.	633
634	Elizabeth Patten,	April 3, 1774,	"	"	By death, after 1783.	634
635	Richard Wood,	"	From ch. N. P. Andover.	Sept. 4, 1803,	Dis. to form ch. Albany, Me.	635
636	Jonathan Holt, Jr. (Dea.),	"	"	"	Dis. to form ch. Albany, Me.	636
637	Ruth [Kimball] Holt (Jona. jr.),	May 8, 1774,	Profession of faith.	1813,	By death, aged 63 years.	637
638	Bigsby Abbot,	"	"	May 1796,	By death, aged 41 years.	638
639	Hepzibah [Ames] Abbot (Bigsby),	May 15, 1774,	From ch. N. P. Andover.	Feb. 7, 1803,	By death, aged 59 years.	639
640	Joseph Lovejoy,	"	"	Aug. 17, 1808,	By death, aged 63 years.	640
641	Mary [Gordon] Lovejoy (Joseph),	"	"	"	Unknown.	641
642	Mary Lovejoy (Daniel),	"	"	Aug. 27, 1812,	By death, aged 80 years.	642
643	Abigail [Ames] Abbot (Nathan),	May 22, 1774,	Profession of faith.	"	By death, after 1838.	643
644	Flora (servant of Nathan Chandler),	June 12, 1774,	"	May 18, 1783,	Dis. to ch. Pelham, N. H.	644
645	Nathaniel Abbot,	"	"	"	Dis. to ch. Pelham, N. H.	645
646	Sarah [Stevens] Abbot (Nath'l),	June 26, 1774,	From ch. N. P. Andover.	"	By death.	646
647	Mary [McIntire?] Holt (James),	June 20, 1774,	From ch. Pembroke, N. H.	July 1801,	By death, aged 59 years.	647
648	Mary [Eastman] Cummings (Jona.),	July 10, 1774,	Profession of faith.	"	By death.	648
649	Daniel Chandler,	Sept. 18, 1774,	"	"	By death.	649
650	Joanna Chandler (Daniel),	"	"	Aug. 12, 1820,	By death, aged 84 years.	650
651	John Russell, 3d,	"	"	April 1809,	By death, aged 60 years.	651
652	Phebe [Abbot] Russell (John 3d),	"	"	"	By death.	652
653	Joseph Ballard,	Oct. 9, 1774,	From ch. Pembroke, N. H.	June 1780,	By death, aged 69 years.	653
654	Abiel [Chandler] Chandler (David),	Nov. 13, 1774,	Profession of faith.	"	By death.	654
655	Mary Chandler (Timothy),	Nov. 13, 1774,	"	May 27, 1784,	By death, aged 35 years.	655
656	Hannah [Abbot] Ballard (Joseph),	Nov. 12, 1774,	From 2d ch. Ipswich.	Jan. 5, 1805,	By death, aged 89 years.	656
657	Susanna Marshall (Benjamin),	"	"	"	"	657

663	Margaret Goldsmith,	Jan. 8, 1775,	Profession of faith.	Oct. 18, 1789,	Rem. before 1812.	667
664	Daniel Ordway,	Jan. 22, 1776,	"	Feb. 5, 1805,	Dis. to ch. London, N. H.	668
665	Zebadiah Chandler, Jr.,	Feb. 19, 1776,	"	Jan. 16, 1826,	By death, aged 82 years.	669
666	Lacy (Chaudier) Chandler (Zeb. jr.),	March 26, 1776,	"	June 20, 1814,	By death,	670
667	Daniel Poor (Dea. 1794),	April 2, 1775,	"	Jan. 18, 1824,	By death, aged 74 years.	671
668	Hannah (Frye) Poor (Dea. Daniel),	"	"	March 31, 1784,	By death,	672
669	Oliver Whiting, Whiting (Oliver),	"	"	"	Dis. to ch. Temple, N. H.	673
670	John Wardwell,	Aug. 6, 1775,	"	Aug. 1799,	Dis. to ch. Temple, N. H.	674
671	Zela Holt,	"	"	Feb. 17, 1792,	By death, aged 80 years.	675
672	Priscilla (Abbott) Holt (Zela),	"	"	June 25, 1780,	Rem. to Bethel, Me. after 1789.	676
673	Dinah Parker (wid.),	Aug. 27, 1775,	From ch. N. P. Andover.	March 7, 1782,	By death, aged 90 years.	677
674	Timothy Holt, 3d.,	"	Profession of faith.	Sept. 15, 1820,	Dis. to ch. Wilton, N. H.	678
675	Hannah (Johnson) Holt (Timo. 3d.),	"	"	Oct. 18, 1789,	By death, before 1812.	679
676	Daniel Wardwell,	Sept. 10, 1775,	"	Nov. 28, 1800,	By death, aged 61 years.	680
677	Damaris (Faulkner) Wardwell (Daniel) (Ezekiel),	Sept. 17, 1775,	"	Jan. 16, 1778,	By death, aged 22 years.	681
678	Mary Abbott (dau. of Stephen),	Oct. 8, 1775,	"	Jan. 31, 1788,	By death, aged 78 years.	682
679	Deborah Ordway (Daniel),	Oct. 15, 1775,	"	Oct. 4, 1781,	By death, aged 56 years.	683
680	Lacy McIntire,	Oct. 29, 1775,	"	"	Rem. before 1812.	684
681	James Holt, Jr.,	"	"	"	Rem. before 1812.	685
682	Dorcas Holt (s. of James Jr.),	Nov. 19, 1775,	"	"	Rem. before 1812.	686
683	Jonathan Wardwell,	March 8, 1776,	"	Sept. 9, 1786,	By death, before 1812.	687
684	Rachel (Pevey) Wardwell (Jona.),	May 19, 1776,	"	Sept. 17, 1788,	By death, aged 37 years.	688
685	Lydia Wardwell (dau. of John),	"	"	May 12, 1812,	Dis. to ch. Amherst, N. H.	689
686	Dorothy Wardwell (dau. of John),	"	"	April 5, 1817,	By death, before 1812.	690
687	Jacob Austin,	June 30, 1776,	"	Feb. 21, 1812,	By death, before 1812.	691
688	Mary (Barker) Austin (Jacob),	July 14, 1776,	From ch. Billerica.	April 10, 1788,	By death, aged 62 years.	692
689	Peter Wardwell,	Aug. 11, 1776,	From ch. Chelmsford.	June 1807,	Dis. to ch. Thetford, Vt.	693
690	Dorcas (Foster) Wardwell (Peter),	"	From ch. Wenham.	1820,	By death, aged 68 years.	694
691	Lydia Holt (Thomas Jr.),	"	Profession of faith.	"	By death.	695
692	Simon Crosby,	"	"	"	"	696
693	Susanna (Adams) Haggitt (Thomas),	"	"	"	"	697
694	Zaccheus Goldsmith,	"	"	"	"	
695	Mehitable Goldsmith (Zaccheus),	"	"	"	"	
696	Benjamin Goldsmith,	"	"	"	"	
697	William Wood,	"	"	"	"	
698	Israel Wood,	"	"	"	"	
699	Sarah (Stevens) Wood (Israel),	"	"	"	"	
700	Mary (Stevens) Merrill (John),	"	"	"	"	
701	Mary (Lovejoy) Parker (James) Cummings (Jona.),	"	"	"	"	



Reg.	NAME.	Date of Reception.	Manner of Reception.	Date of Removal.	Manner of Removal.
688	Lacy [Lovejoy] Frye (Theoph.),	August 11, 1776,	Profession of faith.	April 2, 1844,	By death, aged 89 years.
689	Abigail Fowler,	August 25, 1776,	"	Dec. 22, 1798,	Rem. before 1812.
700	Joshua Phelps,	"	"	Dec. 21, 1836,	By death, aged 60 years.
701	Lois [Ballard] Phelps (Joshua),	"	"	"	By death.
702	Edy Holt (Timothy Jr.),	"	"	"	Rem. before 1812.
703	Susanna [Holt] Parker (Carlton),	"	"	"	Rem. before 1812.
704	Mary Merrill,	Sept. 22, 1778,	"	June 1801,	By death, aged 53 years.
705	Elizabeth (Merrill) Hardy (John),	"	"	Sept. 1822,	By death.
706	John Stevens,	Oct. 13, 1776,	"	March 20, 1792,	By death, before 1792.
707	Lydia Stevens (John),	"	"	"	Dis. to ch. Thetford, Vt.
708	Mary [Boynnton] Lovejoy (Nathan),	Nov. 3, 1776,	From 2d ch. Bradford.	"	Rem. before 1812.
709	Samuel Bailey,	"	"	"	Rem. before 1812.
710	Elinor Webb (John),	April 13, 1777,	Profession of faith.	"	Rem. before 1812.
711	Judith (Holt) Bachelder (Jos.),	April 27, 1777,	"	"	By death.
712	Ednah [Platts] Abbott (Jos.),	June 1, 1777,	"	"	Rem. before 1812.
713	Joshua Moor,	"	"	"	Rem. before 1812.
714	Deborah [Chandler] Moor (Joshua),	June 29, 1777,	"	Oct. 29, 1786,	Dis. to ch. Wilton, N. H.
715	John Swain,	August 10, 1777,	"	March 16, 1780,	Dis. to ch. Wilton, N. H.
716	Jacob Foster, Jr.,	August 10, 1777,	From 1st ch. Reading.	"	Dis. to 2d ch. Reading.
717	Phoebe [Phelps] Foster (Jacob Jr.),	Nov. 16, 1777,	Profession of faith.	"	Rem. before 1812.
718	Abiel Faulkner,	"	"	Nov. 26, 1818,	By death, aged 63 years.
719	Hannah [Abbott] Faulkner (Abiel),	"	"	Nov. 16, 1789,	By death, aged 31 years.
720	Lacy [Abbott] Brown (John),	March 19, 1778,	"	"	Lived in Hopkinton, N. H.
721	Jane (servant of James Osgood),	May 3, 1778,	"	August 20, 1781,	By death, aged 23 years.
722	Mary [Osgood] Boynton (Moses),	June 21, 1778,	"	Sept. 16, 1804,	Dis. to ch. Weare, N. H.
723	Abijah Clark,	July 12, 1778,	"	May 24, 1818,	By death.
724	Hannah [Abbott] Clark (Abijah),	"	"	July 24, 1816,	By death, aged 64 years.
725	Nathan Abbott, Jr. (Dea. 1794),	August 2, 1778,	"	March 5, 1801,	By death, aged 48 years.
726	Sarah [Ballard] Abbott (Nathan Jr.),	"	"	August 20, 1826,	By death.
727	Samuel Blanchard, Jr.,	Sept. 4, 1778,	"	"	Rem. before 1812.
728	Lacy [Ballard] Blanchard (Sam'l Jr.),	May 16, 1779,	"	Sept. 4, 1808,	Rem. before 1812.
729	Jacob Holt,	"	"	"	Dis. to form ch. Albany, Me.
730	Rhoda [Abbott] Holt (Jacob),	"	"	June 26, 1780,	Dis. to form ch. Albany, Me.
731	Robert Day,	"	"	"	Dis. to ch. Lyndeboro', N. H.
732	Mary Day (Robert),	"	"	July 1779,	Dis. to ch. Lyndeboro', N. H.
733	Lydia Johnson (Obadiah Jr.),	"	"	June 29, 1794,	By death, aged 52 years.
734	Mehitabel [Holt] Larkin [Sam'l] Wil- kins (Abner),	"	"	"	Dis. to ch. Jaffrey, N. H.

735	Mary Holt, sr.,	May 16, 1773,	Profession of faith.	Oct. 1773,	By death, before 1812.	735
736	Temperance Downing (Richard),	June 10, 1773,	"	Oct. 18, 1789,	By death, aged 63 years.	736
737	Abiel Stevens.	Sept. 19, 1773,	"	"	Dis. to form ch. London, N. H.	737
738	Elizabeth [Holt] Stevens (Abiel),	"	"	Jan. 31, 1803,	By death, aged 88 years.	738
739	Sarah Barker (wid.),	"	"	Feb. 19, 1798,	Dis. to ch. Deering, N. H.	739
740	Thomas Merrill (Dea.),	Oct. 17, 1773,	"	"	Dis. to ch. Deering, N. H.	740
741	Lydia [Abbot] Merrill (Dea. Thomas),	"	"	Jan. 9, 1830,	By death, aged 80 years.	741
742	Peter Holt.	"	"	Jan. 15, 1887,	By death, before 1812.	742
743	Hezekiah [Stevens] Holt (Peter),	April 2, 1780,	"	Feb. 21, 1802,	By death, aged 86 years.	743
744	Caleb Abbot,	"	"	Nov. 28, 1824,	By death.	744
745	Lucy [Lovejoy] Abbot (Caleb),	June 18, 1780,	"	"	Dis. to form W. ch. Andover.	745
746	Hannah [Stevens] Holt (Isaac),	July 9, 1780,	"	Feb. 24, 1798,	Dis. to form W. ch. Andover.	746
747	Isaac Lovejoy, jr.,	Aug. 20, 1780,	"	June 22, 1791,	Rem. before 1812.	747
748	Mary [Morse] Lovejoy (Isaac jr.),	Oct. 23, 1780,	"	Sept. 23, 1821,	Dis. to ch.	748
749	Peggy [Montion] Morrison (Jos.),	"	"	Oct. 7, 1827,	Dis. to ch. Hancock, N. H.	749
750	Alice [Holt] Holt (Daniel),	Dec. 24, 1780,	"	Sept. 27, 1788,	By death, aged 70 years.	750
751	Alice (Barnard) Boynton,	April 1, 1781,	"	"	By death, aged 82 years.	751
752	Esther (Wardwell) Osgood (Aaron),	May 13, 1781,	"	Nov. 28, 1828,	By death, aged 82 years.	752
753	Martina [Allen] Moor (Abraham),	June 17, 1781,	"	"	Dis. to W. ch. Andover.	753
754	Hannah [Ballard] Foster (Obadiah) Chandler (Joshua),	June 17, 1781,	"	Nov. 28, 1828,	Dis. to ch. Wilton, N. H.	754
755	Job Abbot,	August 19, 1781,	"	"	By death, before 1812.	755
756	Anna [Ballard] Abbot (Job),	Sept. 16, 1781,	"	Nov. 28, 1828,	Dis. to form W. ch. Andover.	756
757	Patty Phelps,	Oct. 7, 1781,	"	"	Rem. before 1812.	757
758	Mary [Ballard] Phelps (Henry),	Oct. 21, 1781,	"	Nov. 28, 1828,	Dis. to form W. ch. Andover.	758
759	Abigail [Haggit] Cummings (Peter),	Oct. 28, 1781,	"	"	Rem. before 1812.	759
760	Susanna [Burt] Dane (Wm. jr.),	March 21, 1782,	"	June 25, 1809,	Dis. to form W. ch. Andover.	760
761	Paul Hunt.	Sept. 15, 1782,	"	"	Dis. to ch. Norway, Me.	761
762	Elizabeth [Shattuck] Hunt (Paul),	Sept. 22, 1782,	"	Jan. 12, 1832,	Dis. to ch. Norway, Me.	762
763	Enoch Merrill,	Nov. 17, 1782,	"	Oct. 2, 1824,	By death, aged 78 years.	763
764	Patty [Wood] Merrill (Enoch),	April 6, 1783,	"	Feb. 9, 1794,	By death, aged 66 years.	764
765	Emmie [Blanchard] Johnson (Peter),	"	"	Sept. 22, 1793,	Dis. to ch. Danville, (Vt.),	765
766	Isaac Chandler, 2d,	"	"	April 1794,	By death, aged 37 years.	766
767	Abigail [Holt] Chandler (Isaac 2d),	"	"	"	Rem. before 1812.	767
768	Francis Dane.	"	"	April 23, 1806,	By death, aged 67 years.	768
769	Abiah [Burt] Dane (Francis),	"	"	July 3, 1798,	By death, aged 37 years.	769
770	Elizabeth [Dane] Foster (Timothy),	"	"	March 16, 1789,	Dis. to ch. Hancock, N. H.	770
771	Joseph Dane, Jr.,	"	"	"	"	771
772	Ellen Dane (Joseph jr.),	"	"	"	"	772
773	Ephraim Abbot,	"	"	"	"	773
774	Lydia [Poor] Abbot (Eph.),	"	"	"	"	774
775	Sarah [Frye] Dennis (Moses),	"	"	"	"	775

Reg.	NAME.	Date of Reception.	Manner of Reception.	Date of Removal.	Manner of Removal.	
776	Mary [Lawrence] Herrick (John),	April 6, 1783,	Profession of faith.	June 26, 1785,	Dis. to ch. Reading.	776
777	Sally (Massey) Holt (Samuel Jr.),	June 23, 1783,	"	Dec. 5, 1784,	Rem. after 1786 and before 1812.	777
778	Mary (Goldsmith) Burnham (Nathan),	July 20, 1783,	"		Dis. to 4th ch. Ipswich.	778
779	James Chandler,	Aug. 8, 1783,	"		Died Dec. 1, 1835, aged 74 years.	779
780	Phoebe (Dane) Chandler (James),	"	"		Died Dec. 10, 1843, aged 81 yrs.	780
781	John Abbott, 4th (H. U. 1784; Prof. B. C.),	Aug. 10, 1783,	"	Sept. 23, 1793,	Died at Andover, July 2, 1843.	781
782	Lois (Burt) Blanchard (Thomas),	"	"	Oct. 26, 1815,	Dis. to ch. Danville, Vt.	782
783	Elizabeth [Abbott] Jones (Eben.),	Sept. 7, 1783,	"		By death, aged 60 years.	783
784	Elizabeth [Foor] Coburn (Peter),	"	"		Rem. before 1812.	784
785	Anna [Phelps] Parker (Hence),	Sept. 14, 1783,	"		Rem. before 1812.	785
786	John L. Abbott,	Sept. 21, 1783,	"	Nov. 1, 1837,	By death, aged 81 years.	786
787	Phoebe [Abbott] Abbott (John L.),	"	"	Oct. 1, 1825,	By death, aged 63 years.	787
788	John Chandler,	"	"		Rem. before 1812.	788
789	Dorothy [Ballard] Chandler (John),	"	"		Rem. before 1812.	789
790	Dorcas [Abbott] Abbott (John, 3d),	"	"	March 3, 1844,	By death, aged 86 years.	790
791	Mary [Ballard] Moor (John) Eoynton (John),	"	"			
792	Jedediah Russell,	Sept. 28, 1783,	"		Rem. before 1812.	791
793	Rhoda Russell (Jed.),	"	"		Rem. before 1812.	792
794	Mary [Holt] Gray (Thos. Jr.),	"	"	Oct. 31, 1828,	Dis., having joined a Bap. ch.	793
795	Daniel Kimball (Dea.),	Oct. 23, 1783,	"	March 16, 1789,	Dis. to ch. Hancock, N. H.	794
796	Elizabeth [Osgood] Kimball (Dan'l),	"	"	"	Dis. to ch. Hancock, N. H.	795
797	Mary Blunt (John),	"	"	May 19, 1799,	Dis. to ch. Amherst, N. H.	796
798	Mary Foster (dau. of Jacob),	"	"	Dec. 1783,	Dis. to ch. Amherst, N. H.	797
799	Phoebe (Stevens) Wardwell (Nathan),	"	"	Aug. 13, 1848,	By death, aged 37 years.	798
800	Mary [Holt] Foster (Isaac),	"	"	March 20, 1792,	By death, aged 85 years.	799
801	Hannah Abbott,	Nov. 2, 1783,	"		Dis. to ch. Greenfield, N. H.	800
802	Joseph Chandler,	Nov. 16, 1783,	"	Nov. 4, 1815,	By death, after 1812	801
803	Mary [King] Chandler (Joseph),	Feb. 15, 1784,	"	May 2, 1834,	By death, aged 57 years.	802
804	Hezekiah Stiles, Jr.,	"	"		Dis. to West ch. Andover.	803
805	Phoebe [Austin] Stiles (Hezekiah Jr.),	"	"		Rem. before 1812.	804
806	McIntabel Stiles,	"	"		Rem. before 1812.	805
807	George Smith,	May 16, 1784,	"		Rem. before 1812.	806
808	Asa French,	June 27, 1784,	"	Aug. 23, 1802,	Rem. before 1812.	807
809	Mary [Leveroy] French (Asa),	July 11, 1784,	"	"	Dis. to ch. Weare, N. H.	808
810	Nathan Chandler, 3d,	"	"	June 23, 1794,	Dis. to ch. Weare, N. H.	809
811	Lucy [Ballard] Chandler (Nathan 2d),	"	"	Oct. 23, 1816,	Dis. to ch. Concord, N. H.	810
812	Lydia [Osgood] Faulkner (Abiel),	"	"		By death.	811
						812

813	Timothy Foster,	Aug. 1, 1784,	Profession of faith.	Aug. 1786,	By death, aged 42 years.	813
814	Josiah Blanchard,	Oct. 10, 1784,	"	May 1790,	By death, aged 60 years.	814
815	Lydia (Jenkins) Blanchard (Josiah),	"	"	May 21, 1819,	By death, aged 72 years.	815
816	Bailey (Luther),	"	"	Aug. 1788,	By death, aged 41 years.	816
817	Emery Chase,	"	"	"	Rem. before 1812.	817
818	Mehitabel [Moore] Chase (Emery)	"	"	Nov. 28, 1826,	Dis. to form W. ch. Andover.	818
819	Blanchard (Aaron),	March 6, 1786,	"	Oct. 4, 1847,	By death, aged 85 years.	819
820	Mary [Abbott] Chandler (Abiel),	March 27, 1786,	"	March 30, 1834,	By death, aged 70 years.	820
821	Hezekiah Ballard, Jr.,	"	"	Dec. 31, 1837,	By death, aged 82 years.	821
822	Mary [Chandler] Ballard (Hezek. Jr.),	May 22, 1786,	"	Nov. 28, 1826,	Dis. to form W. ch. Andover.	822
823	Hannah [Abbott] Goldsmith (Benj.),	"	"	Aug. 1786,	By death, aged 21 years.	823
824	Joseph Shattuck,	"	"	June 29, 1810,	By death, aged 55 years.	824
825	Hannah [Chandler] Shattuck (Joseph),	"	"	Aug. 1786,	Dis. to ch. Hamilton.	825
826	Mary Fisk (dau. of John),	June 19, 1786,	"	Feb. 1788,	By death, aged 61 years.	826
827	Sarah (Goldsmith) Lovering (Joseph),	June 26, 1786,	"	March 19, 1806,	Dis. to ch. Albany, Me.	827
828	Asa Holt,	"	"	"	Rem. before 1812.	828
829	Abner Abbot,	"	"	June 1791,	Rem. before 1812.	829
830	Ruth (Holt) Abbot (Abner),	"	"	Nov. 23, 1826,	By death, aged 25 years.	830
831	Mary Dane (dau. of Wm.),	"	"	"	Dis. to form W. ch. Andover.	831
832	Hannah Dane (dau. of Jos.),	"	"	Feb. 23, 1828,	Rem. before 1812.	832
833	Elizabeth Chandler (dau. of Nathan),	July 17, 1786,	"	Sept. 23, 1838,	By death, aged 91 years.	833
834	Nathaniel Johnson,	July 24, 1786,	"	Feb. 17, 1817,	By death, aged 95 years.	834
835	Moses Abbot,	Aug. 7, 1786,	"	March 4, 1808,	By death, aged 60 years.	835
836	Elizabeth (Holt) Abbot (Moses),	Sept. 11, 1786,	"	Aug. 2, 1825,	By death, aged 49 years.	836
837	Silence [White] Swift (Jona.),	Oct. 23, 1786,	"	Before 1812,	By death.	837
838	Jonathan Swift,	Nov. 27, 1786,	From ch. Milton.	Sept. 12, 1819,	Rem. to Peterboro', N. H.	838
839	Abigail [Bunt] Allen (Asa),	Dec. 11, 1786,	From ch. Barrington, R. I.	"	Died at Peterboro', N. H.	839
840	William Ballard,	Jan. 23, 1786,	Profession of faith.	April 7, 1783,	Rem. before 1812.	840
841	Mary [Chandler] Ballard (Wm.),	April 9, 1786,	"	"	Dis. to ch. Bluehill, Me.	841
842	Hannah [How] Ballard [Wm.],	April 30, 1786,	"	May 29, 1824,	Dis. to ch. Bluehill, Me.	842
843	Joseph Osgood,	June 11, 1786,	"	July 26, 1812,	Rem. before 1812.	843
844	Hannah [Bailey] Osgood (Jos.),	June 26, 1786,	"	"	By death.	844
845	Rebecca [Ingalls] Shattuck (Isaac Jr.),	Aug. 20, 1786,	"	March 21, 1791,	By death, aged 73 years.	845
846	Isaac Mace,	"	"	Jan. 11, 1814,	By death, since 1834.	846
847	Phoebe [Abbott] Chandler [Nathan],	Sept. 8, 1786,	"	Sept. 24, 1811,	Rem. before 1812.	847
848	Chloe [Holt] Holt (Darius),	Oct. 29, 1786,	"	"	Dis. to ch. Fitchburg.	848
849	Elizabeth [Burt] Clark (Samuel),	"	"	"	By death, aged 78 years.	849
850	Mary [Jones] Holt (Dan' Jr.),	"	"	"	By death, aged 73 years.	850
851	Jacob Jones,	"	"	"	By death, aged 61 years.	851
852	Mary [Winn] Jones (Jacob),	"	"	"	"	852
853	Hannah Foster (John),	Nov. 19, 1788,	"	"	"	853

Reg.	NAME.	Date of Reception.	Manner of Reception.	Date of Removal.	Manner of Removal.	
853	Abigail [Boutwell] Chandler (Isaac 3d).	April 1, 1787,	From ch. Wilmington.	Feb. 24, 1788,	Dis. to ch. Hillsboro', N. H.	853
854	Abner Wilkins.	May 18, 1788,	From ch. Middleton.	June 29, 1794,	Dis. to ch. Jaffrey, N. H.	854
855	Phebe [Shattuck] Shattuck (Abiel),	Oct. 5, 1788,	Profession of faith.	Oct. 30, 1790,	Dis. to ch. Hillsboro', N. H.	855
856	Abigail (Holt) Holt (Jacob),	Nov. 2, 1788,	"	May 13, 1821,	By death, aged 64 years.	856
857	Anna Abbot Osgood (Christopher),	Nov. 2, 1788,	"	June 22, 1811,	Dis. to ch. Pembroke, N. H.	857
858	John Dane, jr.,	"	"	Aug. 21, 1791,	Dis. form ch. Greenfield, N. H.	858
859	Deborah [Bailey] Dane (John Jr.),	"	"	"	Dis. form ch. Greenfield, N. H.	859
860	Anna (Blunt) Holt (Henry).	"	"	June 13, 1840,	By death, aged 77 years.	860
861	Hannah [Abbot] Hawley (Samuel),	Nov. 16, 1788,	"	Jan. 25, 1801,	Dis. to ch. Danville, Me.	861
862	Jeremiah Lovejoy,	Dec. 7, 1788,	"	Nov. 29, 1792,	Dis. to ch. Danville, Me.	862
863	Hannah [Johnson] Lovejoy (Jerem.),	"	"	"	Dis. to ch. Danville, Me.	863
864	Deborah (Ames) Baker (H. G.) Abbot (Caleb),	"	"	Dec. 7, 1819,	By death, aged 52 years.	864
865	Zebadiah Holt,	Dec. 28, 1788,	"	May 13, 1814,	Exc. See ch. Records.	865
866	Sarah [Lewis] Holt (Zeb.) Blanchard (Joatham),	"	"	"	By death, before 1812.	866
867	Emice [Ruse] Ames (Prince),	March 16, 1789,	"	Before 1812,	Rem. to Peterboro', N. H.	867
868	Timothy Ames,	April 5, 1789,	"	"	Rem. to Peterboro', N. H.	868
869	Sally [Kneeland] Ames (Timo.),	May 3, 1789,	"	Dec. 6, 1813,	Dis. to form ch. Exeter, N. H.	869
870	Benjamin Abbot (H. U. 1788; LL.D.),	May 24, 1789,	"	Nov. 1, 1814?	By death.	870
871	Abigail (Holt) Holt (Jos. jr.),	June 28, 1789,	"	Feb. 1790,	By death, aged 28 years.	871
872	Betty [Brooks] Frye (Timo.),	July 19, 1789,	"	Oct. 17, 1838,	By death, aged 67 years.	872
873	Isaac Blunt, jr.,	"	"	Nov. 28, 1826,	Dis. to form W. ch. Andover.	873
874	Zebadiah Abbot, jr. (Dea.),	"	"	Feb. 7, 1827,	Dis. to form W. ch. Andover.	874
875	Herman Abbot,	"	"	By death.	By death.	875
876	Betty (Holt) Griffin (Wm. jr.),	"	"	Sept. 4, 1803,	Dis. to form ch. Albany, Me.	876
877	Lydia (Holt) Town (Samuel),	"	"	"	Rem. before 1812.	877
878	Hannah (Gilson) Furbush (Charles Winchester (Lemuel) Griffin (Uriah)),	Aug. 9, 1789,	"	"	Rem. before 1812.	878
879	Sarah Russell (wid.),	Oct. 4, 1789,	"	"	Rem. before 1812.	879
880	Rachel [Wardwell] Edes (Thomas),	Nov. 1, 1789,	"	Feb. 4, 1798,	Dis. to ch. Bedford.	880
881	Abigail (French) Stearns (Rev. Sam'l),	Jan. 24, 1790,	"	April 4, 1802,	Dis. to ch. Poland, Me.	881
882	Samuel Downing, jr.,	"	"	"	Dis. to ch. Poland, Me.	882
883	Elizabeth (Bailey) Downing (Sam'l jr.),	"	"	"	By death.	883
884	Chloe (Holt) Holt (John) Wiley (Dorothy vid),	Feb. 28, 1790,	"	"	"	884

885	Hannah Holt.	Feb. 28, 1790,	Profession of faith.	June 10, 1835,	By death, aged 72 years.	885
886	Elizabeth (Abbot) Abbot (Rev. Dr. Abiel).	April 18, 1790,	"	Nov. 28, 1826,	Prob. dis. Coventry, Ct. 1736.	886
887	Frisella (Chandler) Abbot (David),	May 16, 1790,	"	July 28, 1848,	Dis. to form W. ch. Andover.	887
888	Isaac Holt, jr.	May 28, 1790,	"	June 25, 1840,	By death.	888
889	Tabitha (Blunt) Holt (Isaac jr.).	"	"	"	By death, aged 73 years.	889
890	Abiel Pearson (D. C. 1799; Doct.; Dea. 1801).	June 6, 1790,	"	May 22, 1827,	By death, aged 71 years.	890
891	Mary (Adams) Pearson (Dr. Abiel),	July 11, 1790,	"	Feb. 6, 1800,	By death, aged 41 years.	891
892	Dorothy Stiles.	Aug. 8, 1790,	"	"	Rem. before 1812.	892
893	Rhoda (Blanchard) Abbot (Sam'l jr.).	Aug. 15, 1790,	"	Nov. 28, 1828,	Died at Soc. Land, N. H.	893
894	Sarah (Jackson) Dunthin (Nath'l),	Sept. 5, 1790,	"	Jan. 31, 1806,	Rem. before 1812.	894
895	Faifrey Downing.	Sept. 26, 1790,	"	March 80, 1825,	Dis. to form W. ch. Andover.	895
896	Lydia (Lovejoy) Downing (Faif.),	Oct. 17, 1790,	"	March 11, 1804,	By death, aged 40 years.	896
897	Sarah (Dean) Dobbin (John),	Oct. 31, 1790,	"	Feb. 17, 1738,	Rem. before 1812.	897
898	Mary (Carlton) Burt (Jos. Jr.),	Dec. 26, 1790,	"	"	Dis. to ch. Milford, N. H.	898
899	Lydia (Blanchard) Shed (Benj.),	Feb. 6, 1791,	"	"	Dis. to ch. Epping, N. H.	899
900	Peter Holt (H. U. 1790; Rev. 1733),	"	"	"	"About to move to new town-ship," 1791.	900
901	Samuel Kittredge,	"	"	"	"About to move to new town-ship," 1791.	901
902	Sarah (Kilder) Kittredge (Samuel),	Feb. 27, 1791,	"	Feb. 24, 1821,	By death, aged 57 years.	902
903	Henry Holt.	April 8, 1791,	"	Sept. 1, 1802,	By death, aged 84 years.	903
904	Mehitabel (Blunt) Holt (Henry),	"	"	Dec. 18, 1788,	By death, aged 81 years.	904
905	Philemon Chandler,	"	"	April 30, 1830,	Exc. See ch. Records.	905
906	David Gray,	"	"	March 15, 1798,	By death, aged 28 years.	906
907	Sarah (Cummings) Gray (David),	"	"	June 1813,	Dis. to 1st Baptist ch., Boston.	907
908	Mary (Bartlett) Reed,	May 1, 1791,	"	Feb. 29, 1828,	By death, aged 70 years.	908
909	Timothy Ballard,	"	"	March 20, 1824,	By death, aged 70 years.	909
910	Mary (Foster) Ballard (Timo.),	"	"	March 29, 1824,	By death, aged 70 years.	910
911	Lydia (Cowley) Moor (Isaac),	"	"	March 20, 1792,	Dis. to ch. Hancock, N. H.	911
912	Abiah (Holt) Kimball (Dea. Daniel),	"	"	"	Rem. before 1812.	912
913	Jonathan Holt, Jr.,	May 15, 1791,	"	Feb. 12, 1819,	By death, aged 68 years.	913
914	Mary Stevens (Joshua),	May 29, 1791,	"	"	By death, aged 60 years.	914
915	Ruth (Church) Wardwell (Simon),	June 12, 1791,	"	Feb. 10, 1802,	By death, aged 80 years.	915
916	Samuel Phillips (H. U. 1771; LL. D.; Lieut. Gov.),	"	"	April 12, 1812,	By death, aged 84 years.	916
917	Samuel Abbot (Esq.),	August 7, 1791,	From ch. N. P. Andover.	Feb. 12, 1816,	By death, aged 84 years.	917
918	Sarah Kneeland (Barthol j Abbot (Sam- nel),	"	From Brattle st. ch. Boston.	Dec. 18, 1834,	By death, aged 84 years.	918
919	Ezekiel Wardwell,	"	Profession of faith.	"	By death, aged 84 years.	919
920	Phebe (Griffin) Butler (Benj.),	Oct. 30, 1791,	"	"	Prob. rem. to Nottingham, N. H.	920

Reg.	NAME.	Date of Reception.	Manner of Reception.	Date of Removal.	Manner of Removal.	
921	Mehitabel [Foster] Holt (Nath'l),	Oct. 30, 1791,	Profession of faith.		Rem. before 1812.	921
922	Sarah [Herrick] Lacer (w. Abbot (Eph.))	" "	From ch. Salem.	Oct. 29, 1812,	By death, aged 65 years.	922
923	Lola [Phebe] Blunt (Isaac),	" "	Profession of faith.	Feb. 17, 1849,	By death, aged 82 years.	923
924	Jonathan Huse (D. C. 1788; Rev. 1795),	March 25, 1792,	" "	Oct. 18, 1795,	Dis. to ch. Warren.	924
925	William Griffin, Jr.,	April 1, 1792,	" "	March 6, 1830,	Exc. See ch. Records.	925
926	Hannah [Holt] Haggit (Jesse),	July 15, 1792,	" "		Rem. before 1812.	926
927	Anna [Furbush] Abbot (Josiah),	July 29, 1792,	" "	May 15, 1803,	Dis. to ch. Bath, N. H.	927
928	John Crosby,	" "	" "		Rem. before 1812.	928
929	Doreas Wardwell (dan. of Jona.),	August 25, 1792,	From ch. N. P. Andover.		Rem. before 1812.	929
930	Joseph Martin,	Sept. 16, 1792,	" "		Rem. before 1812.	930
931	Phebe [Chandler] Martin (Joseph),	" "	Profession of faith.		Rem. before 1812.	931
932	William Griffin,	" "	" "	1825,	By death, aged 84 years.	932
933	Mary [Howard] Griffin (Wm.),	Oct. 7, 1792,	" "	May 8, 1825,	By death.	933
934	Mehitabel [Chase] Bailey (Moses),	Oct. 28, 1792,	From 2d ch. Reading.	1849,	By death, aged 78 years.	934
935	Benjamin Jenkins,	" "	" "	Sept. 12, 1834,	By death, aged 44 years.	935
936	Peggy [Frost] Jenkins (Benj.),	Oct. 28, 1792,	Profession of faith.	March 1804,	Dis. to ch. Hillsboro', N. H.	936
937	Elizabeth [Martin] Shattuck (Zebadiah),	Dec. 9, 1792,	" "	Oct. 30, 1795,	Joined Ep. ch. St. Armands, L. C.	937
938	Sarah [Abbot] Stickney (Jona.),	Jan. 27, 1793,	" "		By death, aged 78 years.	938
939	Simon Ames,	April 7, 1793,	" "	Sept. 29, 1849,	Dis. to form W. ch. Andover.	939
940	Sarah [Bailey] Ames (Simeon),	" "	" "	Nov. 28, 1825,	Exc. See ch. Records.	940
941	Sarah [Manning] Burt (Jed.),	May 5, 1793,	" "	July 10, 1818,	By death, aged 53 years.	941
942	Mary [Martin] McLaughlin (Lawrence),	" "	" "	Feb. 16, 1825,	Rem. before 1812.	942
943	Daniel Poor, Jr.,	June 9, 1793,	" "		Rem. before 1812.	943
944	Hannah [Frye] Poor (Daniel Jr.),	" "	" "		Rem. before 1812.	944
945	Sarah [Farrington] Abbot (Dea. Zeb.),	June 30, 1793,	" "		Rem. before 1812.	945
946	Sarah [Reed] Holt (Simeon),	August 11, 1793,	" "		Dis. to form W. ch. Andover.	946
947	Abiel Abbot (H. U. 1792; Rev. 1795; D. D.),	" "	" "	Nov. 25, 1825,	By death.	947
948	Dorothy Holt (James Jr.),	August 25, 1793,	" "	August 20, 1827,		948
949	Ruth [Davis] Lovejoy (Isaac 4th),	Sept. 22, 1793,	" "	May 3, 1795,	Dis. to 1st ch. Haverhill.	949
950	Mercy (Lovejoy) Davis (James),	" "	" "	March 6, 1830,	Exc. See ch. Records.	950
951	Lacy Foster,	" "	" "	Feb. 25, 1851,	By death, aged 86 years.	951
952	Elizabeth [Jones] Holt (Wm.),	Oct. 13, 1793,	" "	Nov. 1, 1845,	By death, aged 78 years.	952
953	Sarah [Ballard] Durant (Amos),	Nov. 17, 1793,	" "	Sept. 22, 1829,	By death.	953
954	Thomas Osgood,	April 6, 1794,	" "	May 13, 1804,	Dis. to ch. Charlestown.	954
955	Hannah [Stevens] Osgood (Thomas),	" "	" "		Dis. to ch. Charlestown.	955
956	John Erving,	" "	Fr. 2d ch. Londonderry N. H.		Rem. before 1812.	956
957						957

958	Mary Erving (John),	April 6, 1794,	Fr-2d ch. Londonderry N.H.	Oct. 24, 1794,	Rem. before 1812.	958
959	Hannah (Foster) Holt (James 3d),	August 1, 1794,	Profession of faith.	Feb. 26, 1816,	By death, aged 40 years.	959
960	Simon Croesby, Jr.,	Sept. 7, 1794,	"	July 11, 1797,	Exc. See ch. Records.	960
961	William Chaudier, Jr.,	Nov. 2, 1794,	"	"	By death, aged 50 years.	961
962	Elizabeth (Chandler) Chandler (Wm.),	"	"	"	By death.	962
963	Jonathan Griffin,	"	"	July 13, 1813,	By death, aged 41 years.	963
964	Zeruah (Vicker) Griffin (Jona.),	"	"	Nov. 1, 1846,	By death, aged 72 years.	964
965	Phebe (Jones) Holt (Abiel),	Dec. 21, 1794,	"	Feb. 20, 1798,	By death, aged 27 years.	965
966	Rhoda (Chandler) Abbot (Benj.),	Jan. 4, 1795,	"	August 6, 1804,	Rem. after 1812.	966
967	Asa Town,	"	"	"	Dis. to ch. Charlestown.	967
968	Dorothy (Lovejoy) Town (Asa),	"	"	"	Dis. to ch. Charlestown.	968
969	Chloe (Manning) Hawley (Wm.) Abbot (Abiel),	April 26, 1795,	"	Feb. 18, 1847,	By death, aged 75 years.	969
970	Ezra Holt,	July 12, 1796,	"	"	Rem. before 1812.	970
971	Dorcas (Dane) Holt (Ezra),	"	"	Dec. 10, 1811,	Rem. before 1812.	971
972	Hannah (Hawley) Barnard (Jas. Jr.),	"	"	"	By death, aged 44 years.	972
973	Ester (Nickerson) Wood (John),	"	"	"	Rem. before 1812.	973
974	Caleb Richardson,	"	"	Jan. 7, 1849,	By death, before 1812.	974
975	Abigail (Kneeland) Richardson (Caleb),	August 2, 1795,	"	March 14, 1845,	Dis. to West ch. Andover.	975
976	Joshua Bailey,	August 9, 1796,	"	Oct. 13, 1820,	By death, aged 75 years.	976
977	Hepzibah (Abbot) Bailey (Joshua),	"	"	August 7, 1818,	By death.	977
978	John Phillips (H. U. 1795),	Oct. 13, 1795,	"	Nov. 10, 1799,	By death, aged 43 years.	978
979	John Flint,	April 3, 1796,	"	Sept. 4, 1824,	Rec. by ch. N. P. Andover.	979
980	Ruth (Upton) Flint (John),	May 1, 1796,	"	May 23, 1843,	By death, aged 57 years.	980
981	Mary H. (French) Sperry (Rev. E. P.),	April 2, 1797,	"	Dec. 15, 1799,	By death, aged 70 years.	981
982	James Kendall (H. U. 1791; Rev. 1800; D. D.),	April 16, 1797,	"	"	Dis. to ch. Dunstable, N. H.	982
983	Lydia (Holt) Hall [David] Town (Nathan),	"	"	"	Dis. to 1st ch. Plymouth.	983
984	Sammel Cogswell, Jr.,	April 23, 1797,	"	May 19, 1800,	Dis. to ch. N. P. Andover.	984
985	Mary (Estlin) Cogswell (Sam'l Jr.),	"	"	Feb. 23, 1839,	By death, aged 71 years.	985
986	Lydia (Holt) Cummings (Dea. Asa),	May 21, 1797,	"	June 1, 1845,	By death, aged 70 years.	986
987	Lucy (Chandler) Shattuck (Sam'l),	June 26, 1797,	"	Sept. 4, 1803,	Dis. to form ch. Albany, Me.	987
988	Jonathan French, Jr. (H. U. 1798; Rev. 1801; D. D.),	"	"	"	By death.	988
989	William Tucker,	July 6, 1797,	"	Nov. 8, 1801,	Dis. to ch. Northampton, N. H.	989
990	Hannah (Holt) Tucker (Wm.),	July 17, 1797,	"	August 29, 1848,	By death, aged 87 years.	990
991	David Johnson,	"	"	March 3, 1852,	By death, aged 85 years.	991
992	Abigail (Ames) Johnson (David),	"	"	"	Rem. before 1812.	992
993	Hannah (Lowder) Goldsmith (John),	"	"	Nov. 23, 1823,	Rem. before 1812.	993
994	Persis (Frye) Frye (Thos.),	Oct. 8, 1797,	From 3d ch. Roxbury.	"	Dis. to form W. ch. Andover.	994
995	"	"	Profession of faith.	"	Dis. to form W. ch. Andover.	995



Reg.	NAME.	Date of Reception.	Manner of Reception.	Date of Removal.	Manner of Removal.	
996	Hannah (Shattuck) Clark (Samuel),	Oct. 8, 1797,	Profession of faith.	August 5, 1798,	Dis. to 1st ch. Randolph.	996
997	Rebecca Chaudler (daug. of Wm.),	Oct. 29, 1797,	"	May 25, 1823,	By death.	997
998	Elizabeth Houghton (Euclid),	Feb. 25, 1798,	"	July 15, 1822,	Rem. before 1812.	998
999	Jeremiah Goldsmith,	June 24, 1798,	"	1822,	By death.	999
1000	Sarah [Convers] Goldsmith (Jerem.),	"	"	"	Dis. to Baptist ch.	1000
1001	Emilee (Goldsmith) Smith (John),	"	"	"	Rem. to Manchester.	1001
1002	Elizabeth (Goldsmith) Lee (Jacob),	"	"	"	Rem. to Manchester.	1002
1003	Peter French,	July 15, 1798,	"	July 8, 1822,	Exc. See ch. Records.	1003
1004	Elizabeth (Jacquith) French (Peter),	"	"	Dec. 9, 1838,	By death, aged 66 years.	1004
1005	Samuel Clark,	August 5, 1798,	"	Nov. 6, 1824,	By death, aged 77 years.	1005
1006	Sarah Clark (Samuel),	"	"	"	By death.	1006
1007	Rachel (Jones) Woodbridge (Joshua),	Sept. 9, 1798,	"	Jan. 1860,	By death, aged 79 years.	1007
1008	Abigail Jones (daug. of Jacob),	"	"	Dec. 16, 1806,	By death, aged 80 years.	1008
1009	Elizabeth Abbott, wid.,	Oct. 23, 1798,	"	"	By death.	1009
1010	Emilee Cummings, wid.,	"	"	"	Rem. before 1812.	1010
1011	Elizabeth [Burnham] Goldsmith (Zac.),	"	"	Dec. 1806,	By death.	1011
1012	Daniel Foster,	"	"	Oct. 15, 1811,	By death, aged 44 years.	1012
1013	Polly [Claudier] Foster (Daniel),	"	"	Oct. 11, 1826,	By death, aged 54 years.	1013
1014	Ezra Abbot,	"	"	Jan. 23, 1844,	By death, aged 83 years.	1014
1015	Hannah [Poor] Abbot (Ezra),	"	"	"	"	1015
1016	Dorcas [Furnham] Jones (Nathan),	"	"	May 6, 1856,	By death, aged 88 years.	1016
1017	Daniel Bates (H. U. 1797),	"	"	1799,	By death.	1017
1018	Jonathan Abbot, 4th,	March 17, 1799,	"	"	Unknown.	1018
1019	Sarah (Holt) Baker (Epees),	April 25, 1799,	"	August 10, 1800,	Dis. to 1st ch. Plymouth.	1019
1020	Sarah (Poor) Kendall (Rev. Jas. D.D.),	June 9, 1799,	"	"	Rem. before 1812.	1020
1021	Ezekiel Hardy, Jr.,	June 23, 1799,	"	"	Rem. before 1812.	1021
1022	Hannah [Clark] Hardy (Ezekiel),	June 30, 1799,	"	"	Rem. before 1812.	1022
1023	Molly Lovejoy (daug. of Jos.),	July 7, 1799,	"	Nov. 28, 1826,	Dis. to form W. ch. Andover.	1023
1024	Nathan Abbot, Jr.,	July 14, 1799,	"	"	Dis. to form W. ch. Andover.	1024
1025	Hannah [Phelps] Abbot (Nathan Jr.),	August 4, 1799,	"	Sept. 10, 1835,	By death, aged 79 years.	1025
1026	Joseph Phelps, Jr.,	"	"	Jan. 21, 1844,	By death, aged 81 years.	1026
1027	Rebecca (Abbot) Phelps (Jos. Jr.),	"	"	Nov. 28, 1826,	Dis. to form W. ch. Andover.	1027
1028	John Wardwell, Jr.,	"	"	"	Dis. to form W. ch. Andover.	1028
1029	Sarah [Trussell] Wardwell (John Jr.),	"	"	August 1807,	By death, aged 23 years.	1029
1030	Joshua Phelps,	Sept. 8, 1799,	"	Nov. 28, 1826,	Dis. to form W. ch. Andover.	1030
1031	Mary [Gileson] Phelps (Joshua),	"	"	"	Dis. to form W. ch. Andover.	1031
1032	Lydian [Farrington] Abbot (Herman),	Sept. 22, 1799,	"	July 6, 1850,	By death, aged 80 years.	1032
1033	Asa Abbot,	"	"	"	"	1033

1094 Judith [Jaquith] Abbot (Ass), Sept. 22, 1799,	Profession of faith.	July 15, 1848,	By death, aged 67 years.	1094
1095 Davis Foster, " " "	" "	Dec. 14, 1855,	Died, aged 84 years.	1095
1096 Anne [Holt] Foster (Davis), " " "	" "	Sept. 1803,	By death, aged 27 years.	1096
1097 Betty B. [Stickney] Foster (Jno.) Clark (Benj.), " " "	" "	Sept. 4, 1803,	Dis. to form ch. Albany, Me.	1097
1098 Nancy [Holt] Newell (Chas.), " " "	" "	Sept. 17, 1815,	Dis. to form ch. Albany, Me.	1098
1099 Dudley Trow, Oct. 13, 1799,	" "	" " "	Dis. to ch. Hopkinton, N. H.	1099
1100 Annis [Johnson] Trow (Dudley), " " "	" "	" " "	Dis. to ch. Hopkinton, N. H.	1100
1101 Sarah [Pinkham] Rogers (Wm.), " " "	" "	" " "	Rem. to Tewksbury before 1812.	1101
1102 William Foster, jr., Nov. 3, 1799,	" "	August 30, 1843,	By death, aged 85 years.	1102
1103 Sarah Upton, " " "	" "	1819,	By death.	1103
1104 Hannah Foster (dan. of Obadiah), " " "	" "	" " "	By death, before 1812.	1104
1105 Mercy H. Griffin (dan. of Wm.), " " "	" "	" " "	Dis. to ch. Pelham, N. H.	1105
1106 Mary H. Griffin (dan. of Wm.), " " "	" "	" " "	" " "	1106
1107 Jeremiah Lovejoy, Dec. 22, 1799,	" "	Oct. 4, 1808,	By death, aged 69 years.	1107
1108 Dorcas [Ballard] Lovejoy (Jerem.), " " "	" "	Oct. 19, 1813,	By death, aged 72 years.	1108
1109 Dorcas [Foster] Chandler (Joshua jr.), June 29, 1800,	" "	Oct. 7, 1827,	Dis. to W. ch. Andover.	1109
1110 Edy Holt (dan. of Timothy), August 17, 1800,	" "	" " "	By death, before 1812.	1110
1111 Mary A. Houghton, Sept. 7, 1800,	" "	Oct. 9, 1842,	By death, aged 75 years.	1111
1112 Charlotte (Houghton) Abbot (Isaac), " " "	" "	August 21, 1821,	By death.	1112
1113 Deborah Savage, " " "	" "	" " "	Rem. before 1812.	1113
1114 Priscy (Abbot) Kneeland (John), Sept. 21, 1800,	" "	Feb. 17, 1830,	By death, aged 60 years.	1114
1115 Elizabeth K. Abbot (dan. of Henry), " " "	" "	August 20, 1812,	By death, aged 25 years.	1115
1116 Elizabeth [Pritch] Bolman (John), Oct. 26, 1800,	" "	" " "	Rem. before 1812.	1116
1117 Anna Foster (dan. of Jacob), Nov. 2, 1800,	" "	March 1807,	By death.	1117
1118 Ruthy Foster (dan. of Jacob), " " "	" "	1823,	By death, aged 40 years.	1118
1119 Anna Peabody, wid., Dec. 28, 1800,	" "	March 1807,	Rem. before 1812.	1119
1120 Sarah [Houghton] Harding (John), Feb. 1, 1801,	" "	Feb. 12, 1845,	By death, aged 73 years.	1120
1121 Dorcas [Ames] Phelps (Isaac), " " "	" "	" " "	" " "	1121
1122 Rebecca [Austin] Kneeland (John), June 21, 1801,	" "	August 12, 1819,	By death.	1122
1123 Samuel Cogswell, June 28, 1801,	" "	Dec. 9, 1834,	By death, aged 98 years.	1123
1124 Simonds Baker (Doct.), July 26, 1801,	" "	July 8, 1815,	By death.	1124
1125 Timothy Abbot, " " "	" "	March 1826,	By death, aged 81 years.	1125
1126 Sarah [Abbot] Abbot (Timothy), " " "	" "	April 2, 1835,	By death, aged 85 years.	1126
1127 Thomas Manning, " " "	" "	Feb. 20, 1832,	By death, aged 84 years.	1127
1128 Melitabel [Kiddier] Manning (Thos.), " " "	" "	August 15, 1824,	By death, aged 74 years.	1128
1129 Christina Barbara Hall, Oct. 18, 1801,	" "	May 18, 1804,	Dis. to ch. Montreal, L. C.	1129
1130 Timothy Crosby, " " "	" "	June 14, 1807,	Dis. to ch. Peterboro', N. H.	1130
1131 Mary [Frye] Crosby (Timothy), " " "	" "	March 12, 1836,	Dis. to ch. Peterboro', N. H.	1131
1132 William Abbot, Jan. 17, 1802,	" "	April 18, 1815,	Died, aged 88 years.	1132
1133 Rebekah [Bailey] Abbot (Wm.), " " "	" "	" " "	Died, aged 63 years.	1133
1134 Sarah (Corey) Crosby (John), March 7, 1802,	" "	" " "	By death.	1134

Reg.	NAME.	Date of Reception.	Manner of Reception.	Date of Removal.	Manner of Removal.	
1075	James Thompson (Rev. 1804).	March 28, 1802,	Profession of faith.	Dec. 5, 1803,	Dis. to ch. Barre.	1075
1076	Phebe [Foxcroft] Phillips (Hon. Sam'l),	May 10, 1802,	From 1st ch. Cambridge.	Oct. 31, 1812,	By death, aged 69 years.	1076
1077	John S. Abbot (H. U. 1801),	July 11, 1802,	Profession of faith.	June 1803,	By death, aged 39 years.	1077
1078	Aaron Osgood,	August 1, 1802,	"	Jan. 24, 1839,	By death, aged 81 years.	1078
1079	Hannah [Johnson] Luskomb (Henry),	"	"	Feb. 3, 1805,	Rem. before 1812.	1079
1080	Abigail [Jenkins] Cummings (Amos),	August 20, 1802,	"	Nov. 28, 1823,	Dis. to ch. Norway, Me.	1080
1081	Ezra Inalls,	"	"	1827,	Dis. to form W. ch. Andover.	1081
1082	Dolly [Wilson] Ingalls (Ezra),	"	"	"	Dis. to form W. ch. Andover.	1082
1083	Hannah [Boynton] Crosby (John),	Oct. 24, 1802,	"	"	By death, before 1812.	1083
1084	Elisah Patten,	"	"	"	Rem. before 1812.	1084
1085	Elsie [O'Neal] Patten (Elijah),	"	"	"	Rem. before 1812.	1085
1086	Enoch Abbot,	"	"	"	By death, aged 68 years.	1086
1087	Nancy [Flint] Abbot (Enoch),	"	"	"	By death, aged 73 years.	1087
1088	Mark Newman (D. C. 1793; Princ. P. A.; Dea. 1811),	Nov. 7, 1802,	From 1st ch. Ipswich.	June 15, 1859,	By death, aged 87 years.	1088
1089	Amos Blanchard, Jr. (Dea. 1825),	Dec. 20, 1802,	Profession of faith.	August 17, 1847,	By death, aged 74 years.	1089
1090	Elizabeth [Jenkins] Blanchard (Amos Jr.),	"	"	Jan. 8, 1849,	By death, before 1812.	1090
1091	Dorcas [Abbot] Bailey (Samuel),	Jan. 2, 1803,	"	Dec. 7, 1840,	By death, aged 63 years.	1091
1092	Nathaniel Swift (Dr.),	Jan. 9, 1803,	"	August 31, 1845,	Dis. to W. ch. Andover.	1092
1093	Enoch Frye,	Jan. 30, 1803,	"	August 20, 1837,	Dis. to W. ch. Andover.	1093
1094	Mary [Shattuck] Frye (Enoch),	"	"	Dec. 1808,	By death, aged 32 years.	1094
1095	Osgood Johnson,	Feb. 13, 1803,	"	July 19, 1829,	By death, aged 60 years.	1095
1096	Fanny [Abbot] Johnson (Osgood),	"	"	Sept. 4, 1808,	Dis. to form ch. Albany, Me.	1096
1097	Joseph Holt,	"	"	"	Dis. to form ch. Albany, Me.	1097
1098	Lydia [Jones] Holt (Jos.),	"	"	May 1803,	By death, aged 76 years.	1098
1099	Jacob Johnson,	March 29, 1803,	"	April 1807,	By death, aged 68 years.	1099
1100	Sarah Johnson (Jacob),	"	"	1813,	Dis. to ch. Boston.	1100
1101	Samuel Greele (H. U. 1802),	April 8, 1803,	"	Nov. 28, 1826,	Dis. to form W. ch. Andover.	1101
1102	Phebe [Abbot] Shattuck (Jos.),	"	"	August 15, 1831,	By death.	1102
1103	Abiel Upton,	May 1, 1803,	"	Jan. 22, 1868,	By death.	1103
1104	Molly [Jenkins] Upton (Abiel),	"	"	"	By death.	1104
1105	Rebecca [Lovejoy] Dunklee (Andrew W.),	May 15, 1803,	"	Feb. 27, 1849,	By death, aged 55 years.	1105
1106	Samuel Farrar (H. U. 1797; Esq.; Dea.),	June 23, 1803,	From 1st ch. Cambridge.	March 19, 1805,	Dis. f. ch. Theol. Sem. Andover.	1106
1107	Lydia [Johnson] Farrum (Benj.),	"	Profession of faith	March 1805,	Dis. to ch. Concord, N. H.	1107
1108	Mary [Johnson] Abbot (Bixby),	July 24, 1808,	"	Nov. 23, 1826,	By death, aged 48 years.	1108
1109	Isaac Lovejoy,	"	"	"	Dis. to form W. ch. Andover.	1109

1110 Anna (Poor) Bates (Rev. Dr. Joshua),	April 1, 1804,	Profession of faith.	June 22, 1811,	Dis. to ch. Dedham.	1110
1111 Pamela (Poor) Clarke (Rev. Amos),	August 6, 1804,	"	Oct. 29, 1809,	Dis. to ch. Dedham.	1111
1112 Sarah [Abbott] Stevens [Jos.],	Sept. 16, 1804,	From 2d ch. Danvers.	July 8, 1824,	By death, aged 77 years.	1112
1113 Dane Holt,	"	Profession of faith.	Dec. 15, 1818,	By death, aged 79 years.	1113
1114 Lydia [Ballard] Holt (Dane),	"	"	Nov. 28, 1818,	By death.	1114
1115 John Farrar (H. U. 1803; Prof.; LL.D.),	Oct. 28, 1804,	"	Sept. 11, 1807,	Dis. to ch. Cambridge.	1115
1116 Samuel Gile (D. C. 1804; Rev. 1807; D. D.),	March 31, 1805,	"	Feb. 8, 1807,	Dis. to ch. Milton.	1116
1117 Molly [Dunlap] Blunt (David),	April 21, 1805,	"	Since 1848,	By death, at Milford, N. H.	1117
1118 Simeon Furbush,	April 28, 1805,	"	July 10, 1835,	By death, aged 75 years.	1118
1119 Rachel [Harnden] Furbush (Simeon),	"	"	July 10, 1853,	By death, aged 88 years.	1119
1120 Hannah Abbot (dau. of Moses),	"	"	Feb. 12, 1829,	By death, aged 61 years.	1120
1121 Hannah Abbot (dau. of Moses),	"	"	April 13, 1840,	By death, aged 68 years.	1121
1122 Rhoda Abbot (dau. of Moses),	"	"	Feb. 6, 1850,	By death, aged 53 years.	1122
1123 Anna Abbot (dau. of Moses),	Sept. 2, 1805,	"	July 27, 1834,	By death, aged 68 years.	1123
1124 Hannah Osgood (dau. of Samuel),	Oct. 27, 1805,	"	Oct. 19, 1806,	By death.	1124
1125 Abraham Bodwell (Rev.),	"	"	Oct. 19, 1806,	Dis. to ch. Sanbornton, N. H.	1125
1126 Daniel Cummings,	"	"	Jan. 29, 1832,	By death.	1126
1127 Hannah [Ames] Cummings (Dan'l),	"	"	Sept. 21, 1811,	Dis. form ch. Springfield, Vt.	1127
1128 Elizabeth (Abbott) Cogswell (Rev. Jona. D. D.),	Nov. 8, 1805,	"	April 1806,	Dis. to ch. Saco, Me.	1128
1129 Hannah [Osgood] Lee (John),	April 10, 1806,	"	"	By death, after 1812.	1129
1130 Amos Lovejoy,	"	"	"	By death, aged 26 years.	1130
1131 Elizabeth [Wardwell] Lovejoy (Amos Lammas [Samuel]),	May 18, 1806,	"	Oct. 29, 1809,	Rem. after 1812.	1131
1132 Amos Clarke (H. U. 1804; Rev.),	June 1, 1806,	"	Nov. 28, 1828,	Dis. to 1st ch. Dedham.	1132
1133 Abigail [Barnard] Downing (Paulfrey),	June 29, 1806,	"	Nov. 24, 1835,	Dis. to form W. ch. Andover.	1133
1134 Jabez Hayward,	"	From No. ch. Reading.	August 12, 1811,	By death, aged 83 years.	1134
1135 Abigail [Graves] Hayward (Jabez),	Sept. 14, 1806,	Profession of faith.	Nov. 28, 1836,	By death, aged 80 years.	1135
1136 William Bailey,	Nov. 6, 1806,	"	March 26, 1812,	Dis. to form W. ch. Andover.	1136
1137 John Lee,	June 14, 1807,	"	August 19, 1851,	By death, aged 74 years.	1137
1138 Mary [Monkton] Abbot [Isaac],	July 19, 1807,	"	Sept. 21, 1821,	By death, aged 76 years.	1138
1139 Elizabeth [Dilloway] Hardy (Ezekiel),	August 23, 1807,	"	Dec. 5, 1837,	By death.	1139
1140 Rebekah Holt,	Sept. 27, 1807,	"	1819,	By death, aged 83 years.	1140
1141 Joshua Chandler, jr. (H. U. 1807; Rev. 1819),	Oct. 11, 1807,	"	Feb. 21, 1843,	Ord. at Swanzev, N. H.	1141
1142 Hannah [Dodge] Trow (John),	May 8, 1808,	"	Sept. 11, 1858,	By death, at Methuen, aged 85 y.	1142
1143 Lucy [Brown] Bailey (James),	July 10, 1808,	"	March 6, 1856,	By death.	1143
1144 Sarah [Abbott] Swift (Dr. Nath'l),	July 17, 1808,	"	March 31, 1847,	By death, aged 75 years.	1144
1145 Charles Abbot,	"	"	"	Died, aged 70 years.	1145
1146 Dorcas [Hart] Abbot (Chas.),	"	"	"	Died, aged 69 years.	1146
1147 Hannah [Durant] Frye (Amos),	August 7, 1808,	"	"	"	1147

Reg.	NAME.	Date of Reception.	Manner of Reception.	Date of Removal.	Manner of Removal.	
1148	Hannah [Russell] Abbot (Stephen),	Sept. 18, 1808,	Profession of faith.	Jan. 3, 1840,	By death, aged 61 years.	1148
1149	David Rice,	Oct. 23, 1808,	"		By death.	1149
1150	Hannah (Tucker) Berry (Benj.),	May 17, 1812,	"		By death, since 1848.	1150
1151	Dorothy (Holt) Riggs (Asa),	"	"		By death, since 1848.	1151
1152	Fanny Blanchard,	June 1812,	"		By death.	1152
1153	Deborah (Baker) Poor (Daniel),	"	"			1153
1154	Rachel (Vurbush) Bardwell (Rev. Horatio),	"	"	1824,	Dis. Resides at Oxford.	1154
1155	Sarah (Horriek) Peet (Rev. Josiah),	"	"		Dis. to ch. Norridgewood, Me.	1155
1156	Abigail (Abbot) Foster (Thos. C.),	"	"	Oct. 24, 1844,	By death, aged 64 years.	1156
1157	Elizabeth A. Pearson,	"	"			1157
1158	Mary (Pearson) Oliphant (Rev. David),	"	"	1816,	Dis. to ch. Wells, Me.	1158
1159	Susanna (Clark) Shattuck (Peter),	June 28, 1812,	"	Nov. 28, 1826,	Dis. to form W. ch. Andover.	1159
1160	Hannah (Beverly) Beverly (Daniel),	"	"		By death.	1160
1161	Betsy Jones (dan. of Eben.),	"	"			1161
1162	Mary (Jones) Abbot (Abel),	"	"			1162
1163	John Adams (Y. C. 1795; LL. D.),	Jan. 3, 1813,	From ch. Colchester, Ct.	1817,	Dis. form ch. Th. Sem. Andover.	1163
1164	Elizabeth (Ripley) Adams (John),	"	"	May 1817,	Dis. form ch. Th. Sem. Andover.	1164
1165	Betsy Cleveland,	"	"	August 23, 1835,	Dis. to 2d ch. West Newbury.	1165
1166	David S. Pearson,	Oct. 31, 1813,	Profession of faith.	Dec. 10, 1838,	Dis. to Christ ch. Andover.	1166
1167	Warren Abbot,	"	"	Dec. 10, 1826,	By death.	1167
1168	Dolly (Foster) Burnham (Zaccheus),	"	"			1168
1169	Ednah (Griffin) Wood (Thos. C.),	"	"	Feb. 18, 1849,	By death, aged 53 years.	1169
1170	Hannah Ballard,	"	"	Jan. 9, 1833,	By death, aged 59 years.	1170
1171	Betsy (Abbot) Valpey (Sam'l S.),	"	"	Dec. 17, 1838,	Dis. to Christ ch. Andover.	1171
1172	Alice Chaudier,	"	"	Oct. 1838,	By death.	1172
1173	Jonathan Gleason,	"	"	Nov. 28, 1826,	Dis. to form W. ch. Andover.	1173
1174	Isaac Carlton,	April 8, 1814,	From South ch. Reading.	May 27, 1816,	By death, aged 65 years.	1174
1175	Mary (Boynnton) Carlton (Isaac),	"	Profession of faith.	May 27, 1824,	Dismissed.	1175
1176	Stevens Chandler,	May 15, 1814,	"	Dec. 19, 1814,	By death, aged 66 years.	1176
1177	Isaac Moor,	"	"	Nov. 28, 1826,	Dis. to form W. ch. Andover.	1177
1178	Doreus (Barker) Faulkner (Lovell),	"	"	June 6, 1825,	Exc. See ch. Records.	1178
1179	Susanna F. (Marshall) Kendall (Isaac) Gould (Mark),	"	"			1179
1180	Mary (Abbot) Parker (Carlton),	"	"	April 5, 1846,	Lives at Hudson. N. H.	1180
1181	Phebe F. (Abbot) Sanders (Daniel),	"	"	Jan. 15, 1832,	Dis. to form Free ch. Andover.	1181
1182	Hannah (Tucker) Hall (Zech.),	"	"		Dis. to form Meth. ch. Andover.	1182
1183	Sarah A. Moor,	"	"		By death.	1183

1184	Abigail (Chandler) Daland (Geo.)	May 15, 1814,	Profession of faith.	June 10, 1825,	By death, aged 81 years.	1184
1185	Lucy P. [Merwin] Porter (Prof. Eben, D. D.),	June 24, 1814,	From ch. Washington, Ct.	May 1817,	Dis. form ch. Th. Sem. Andover.	1185
1186	Sarah French (Jacob) Dane (Phil.),	"	From ch. Billerica.	Oct. 14, 1826,	By death, aged 83 years.	1186
1187	Susan Lines,	"	Profession of faith.	1820,	By death.	1187
1188	Lydia Bachelder, wid.,	June 26, 1814,	"	Nov. 28, 1856,	By death.	1188
1189	James B. Lovejoy,	"	"	May 6, 1828,	Dis. to form W. ch. Andover.	1189
1190	Sally Johnson,	"	"	Jan. 16, 1829,	By death.	1190
1191	Sarah (Purnam) Gulliver,	"	"	July 18, 1841,	Dis. to Old South ch. Boston.	1191
1192	Mary Upton,	August 5, 1814,	From 1st ch. Reading.	Sept. 14, 1816,	Dis. to 1st ch. Nashua, N. H.	1192
1193	Mary (Woodbury) Eaton (John),	Sept. 18, 1814,	Profession of faith.	Nov. 28, 1828,	Dis. to form W. ch. Andover.	1193
1194	Lydia (Noyes) Osgood (Samuel),	"	"	"	By death, aged 77 years.	1194
1195	Jerusha (Trow) Lascomb (Samuel),	Oct. 30, 1814	"	Oct. 4, 1858,	Dis. to W. ch. Andover.	1195
1196	Solomon Holt (Dea.),	"	"	"	Dis. to form W. ch. Andover.	1196
1197	Ebenezer Lovejoy (Dea.),	"	"	"	By death, aged 77 years.	1197
1198	James Abbot,	"	"	"	By death.	1198
1199	Mary [Foster] Abbot (James),	"	"	"	Dis. to ch. Carlisle.	1199
1200	Sarah Jackson,	April 2, 1815,	"	August 28, 1835,	Dis. to ch. Boston.	1200
1201	John Clark,	"	"	1824,	Dis. form Ev. ch. N. P. Andover.	1201
1202	William R. Lovejoy,	"	"	August 10, 1834,	By death, aged 67 years.	1202
1203	Sarah (Frye) Hincheliff (John),	May 14, 1815,	"	Dec. 13, 1828,	By death, aged 85 years.	1203
1204	Nehemiah Abbot,	"	"	March 2, 1848,	Dis. to 1st ch. Lowell.	1204
1205	Susan [Abbot] Abbot (Neh.),	"	"	Nov. 2, 1849,	By death, aged 85 years.	1205
1206	Rachel [Cochran] Abbot (Jos. B. Abbot (Wm.),	July 2, 1815,	"	Oct. 6, 1854,	Prob. rem. to Boston.	1206
1207	Dorcas (Dane) Jones (Eben-),	August 18, 1815,	"	Feb. 6, 1857,	By death, aged 74 years.	1207
1208	Caroline Weld,	"	"	1827,	Dis. to West ch. Andover.	1208
1209	Joel Russell,	Nov. 5, 1815,	"	June 10, 1848,	By death.	1209
1210	Sally (Curtis) Russell (Joel),	"	"	May 1817,	Dis. form ch. Th. Sem. Andover.	1210
1211	Sarah Boynton,	"	"	1817,	By death.	1211
1212	Mary Abbot,	"	"	Sept. 9, 1855,	Dis. to Meth. ch. Andover.	1212
1213	Sally (Russell) Loring (Thos.),	May 19, 1816,	From ch. Norwich, Ct.	May 2, 1834,	Dis. to 2d ch. West Newbury.	1213
1214	Phebe [Edwards] Hooker [Rev. Asa- hel] Farrar (Samuel),	August 11, 1816,	Profession of faith.	August 19, 1838,	Exc. See ch. Records.	1214
1215	Mary Bailey,	Sept. 22, 1816,	"	August 9, 1827,	By death, aged 44 years.	1215
1216	Mary (Chandler) Hadden (David),	"	"	Nov. 16, 1832,	Dis. to ch. Lowell.	1216
1217	Sarah Woodbridge,	Jan. 5, 1817,	"	"	By death.	1217
1218	Phebe (Phelps) Thurlow (Samuel),	"	"	"	Dis. to 2d ch. West Newbury.	1218
1219	Jonathan Phelps,	"	"	"	Exc. See ch. Records.	1219
1220	Abigail (Abbot) Phelps (Jona.),	"	"	"	By death, aged 44 years.	1220
1221	Mary St. Clair,	"	"	"	Dis. to ch. Lowell.	1221
1222	Hannah [Russell] Abbot (Nathan),	"	"	"	By death.	1222

Reg.	NAME.	Date of Reception.	Manner of Reception.	Date of Removal.	Manner of Removal.	
1223	Sarah (Wilde) Pearson (David S.),	Jan. 5, 1817,	Profession of faith.	Dec. 10, 1838,	Dis. to Christ ch. Andover.	1228
1224	Ralph H. Chandler (Dea. J.)	May 4, 1817,	"	Nov. 4, 1838,	Dis. to form W. ch. N. P. Andover.	1229
1225	Joseph Griffin,	July 6, 1817,	"	April 24, 1821,	Dis. to ch. Brunswick, Me.	1230
1226	Thomas Manning,	Nov. 7, 1817,	"	Feb. 26, 1849,	By death, aged 67 years.	1231
1227	Sarah (Hart) Manning (Thos.), *	"	"	Oct. 19, 1839,	By death, aged 55 years.	1232
1228	Sarah Lammis (Joseph),	"	"	Oct. 16, 1831,	Dis. to ch. Springville, N. Y.	1233
1229	Betsy Stevens,	"	"	Nov. 28, 1826,	Dismissed.	1234
1230	Persis (Frye) Edison (Elijah),	"	"	August 20, 1837,	Dis. to form W. ch. Andover.	1235
1231	Mary (Frye) Putnam (John),	"	"	Jan. 18, 1829,	Dis. to West ch. Andover.	1236
1232	Lydia (Bigelow) Edwards (Rev. Justin D. D.),	"	From ch. Colchester, Ct.	Oct. 12, 1838,	Dis. to Salem St. ch. Boston.	1237
1233	Deborah (Sparhawk) Pearson (Dea. Abiel),	"	"	By death, aged 73 years.		1238
1234	Sarah (Abbot) Holt (David),	"	Profession of faith.	By death.		1239
1235	Sarah Shedd,	Jan. 4, 1818,	"	1820,	By death.	1240
1236	Phebe Foster,	"	"	July 10, 1820,	Dismissed.	1241
1237	Nancy (Bridges) Herbert (Samuel),	"	"	1825,	Dis. to Meth. ch. Andover.	1242
1238	Abigail Richardson,	"	"	Jan. 22, 1833,	Unknown.	1243
1239	Elizabeth Frye,	March 1, 1818,	"	1827,	Dis. to W. ch. Andover.	1244
1240	Rabekah (Abbot) Knights (Robert),	"	"	Nov. 28, 1826,	Dis. to form W. ch. Andover.	1245
1241	Anna (Abbot) Stanyon (John),	"	"	"	Dis. to form W. ch. Andover.	1246
1242	Lydia Abbot (dan. of Herman),	"	"	1836,	Dismissed.	1247
1243	Joshua Abbot,	"	"	"	Removed.	1248
1244	Dolly (Ingalls) Edson (Nath'l),	May 8, 1818,	"	1827,	Rem. to W. ch. Andover.	1249
1245	Simon Flint,	"	"	Nov. 30, 1830,	Rem. to W. ch. Andover.	1250
1246	Martha (Furbush) Flint (Simeon),	"	"	August 2, 1831,	Exc. See ch. Records.	1251
1247	Daniel Wardwell,	July 5, 1818,	"	"	Died, aged 93 years.	1252
1248	Hannah Holt,	"	"	Sept. 23, 1850,	By death, aged 57 years.	1253
1249	Amos Abbott (Dea. ; M. C.),	"	"	Oct. 18, 1827,	Dismissed.	1254
1250	Ethier M. (West) Abbott (Dea. Amos),	"	"	March 2, 1853,	Dis. to ch. Salem, N. H.	1255
1251	Abigail Kendall,	"	"	August 1, 1834,	Dis. Lawrence st. ch. Lawrence.	1256
1252	Elizabeth (Whittier) Ewens (Chas.),	"	"	"	Dis. to West ch. Andover.	
1253	Mary (Dave) Humphrey (John),	"	"	"		
1254	Rebecca Dane,	"	"	"		
1255	Abigail (Mason) Dodge (Larkin) Newman (Dea. M.),	"	From ch. Tamworth, N. H.	Nov. 28, 1826,	Dis. to form W. ch. Andover.	
1256	Rhoda (Noyes) Lascomb (Richard),	"	Profession of faith.	"		

1257	Samuel P. Newman (H. U. 1819; Prof. B. C.)	Jan. 17, 1819,	Profession of faith.	1821,	Dis. to ch. Brunswick, Me.	1257
1258	Abbot Jones,	May 2, 1819,	"	1821,	Dis. to ch. Weld, Me.	1258
1259	Betsy [Frye] Jones,	"	"	1821,	Dis. to ch. Weld, Me.	1259
1260	Rhoda [Gleason] Gleason (Benl.),	"	"	Nov. 2, 1857,	By death, aged 80 years	1260
1261	Phebe [Goldsmith] Jacquith (Jas.),	"	"	Jan. 5, 1846,	By death, aged 53 years.	1261
1262	Ruth C. (Wardwell) Ware (Alfred)	"	"			
1263	Bullard (Daniel S.),	"	"	Dec. 25, 1831,	Dis. to Meth. ch. Andover.	1263
1264	Elizabeth Stickney [Barnard] (Hermion),	"	"	Nov. 28, 1829,	Dis. to form W. ch. Andover.	1264
1265	James Shipman,	July 4, 1819,	From 1st ch. Saybrook, Ct.	July 12, 1821,	By death, aged 66 years.	1265
1266	DeGrass Shipman,	"	"	Jan. 22, 1833,	Dis. to Chatham st. ch., N. Y.	1266
1267	Lydia Shipman, (DeGrass),	"	"	"	Dis. to Chatham st. ch., N. Y.	1267
1268	John Shipman,	"	"	May 25, 1834,	Dis. to 1st ch. Saybrook, Ct.	1268
1269	Charlotte Shipman,	"	"	"	Dis. to 1st ch. Saybrook, Ct.	1269
1270	William Durant,	Nov. 7, 1819,	Profession of faith.	March 15, 1821,	By death.	1270
1271	Sarah [Abbot] Russell (Abiel),	"	"	Sept. 21, 1843,	By death, aged 54 years.	1271
1272	Mary H. (Greenleaf) Fuller (Sumner),	"	"	"	Dis. to ch. S. Boston.	1272
1273	Elizabeth (Weleth) Emery (Joshua),	"	"	1835,	Dismissed.	1273
1274	Hannah (Boardman) Davis,	March 6, 1820,	"	Feb. 7, 1829,	Dis. A general letter.	1274
1275	Margaret W. Newman,	"	"	Nov. 22, 1827,	By death, aged 25 years.	1275
1276	Sarah P. Russell,	May 7, 1820,	"	"		1276
1277	Abiel Russell,	"	"	"	Removed.	1277
1278	Mary (Blunt) Durant (Wm.),	"	"	"		1278
1279	Sarah Davis,	"	"	"		1279
1280	Sarah K. (Abbot) Hull (Rev. Hezekiah) (Sydney),	"	"	July 4, 1830,	Dis. to ch. New Haven, Conn.	1280
1281	Mary K. (Holt) Jones (Dea. Eben.),	"	"	June 1823,	Dis. to ch. Weld, Me.	1281
1282	John Kneeland (Esq.),	July 2, 1820,	By Letter.	Sept. 4, 1831,	By death.	1282
1283	Priscilla Russell,	Sept. 1820,	"	March 27, 1842,	By death, aged 83 years.	1283
1284	Mary Stickney,	"	"	Sept. 9, 1832,	By death.	1284
1285	Ann (Whittier) Johnson (Rev. Sam'l),	Jan. 1821,	"	"	Dis. to ch. Saco, Me.	1285
1286	Clarissa (Abbot) Poor (Rev. Eben.),	"	"	"		1286
1287	Eliza (Frye) Blanchard (Abel),	"	"	"		1287
1288	Osgood Johnson (D. C. 1828; Principal Ph. Academy),	"	"	"		1288
1289	Cyrus Griffin,	"	"	May 9, 1837,	By death, aged 34 years.	1289
1290	George Daland (Dea.; Rev.),	"	"	1837,	By death, near Vicksburg, Miss.	1290
1291	Joseph Cummings (Dea. 1846),	"	"	Sept. 16, 1832,	Dis. to Baptist ch. Methuen.	1291
1292	Mary [Plummer] Poor (Stephens) Cummings (Dea. Joseph),	"	"	August 10, 1834,	Dis. form Ev. ch. N. P. Andover.	1292
1293	Tamson G. Euntin,	March 8, 1822,	"	"	Dis. form Ev. ch. N. P. Andover.	1293
1294	Mary Greenleaf (Josiah),	May 6, 1822,	"	May 10 1840,	Dis. to Salem st. ch. Boston.	1294
			"		Dis. to Christ ch. Andover.	1295



Reg.	NAME.	Date of Reception.	Manner of Reception.	Date of Removal.	Manner of Removal.	
1294	Abigail A. (Carlton) Upton (Abiel),	May 6, 1822,	Profession of faith.	May 22, 1834,	By death, aged 43 years.	1294
1295	Apphia Parker,	"	"	1824,	By death.	1295
1296	Eliza Johnson,	"	"	1827,	Dismissed.	1296
1297	Deborah L. Foster,	Sept. 1, 1822,	"	"	By death.	1297
1298	Mary F. (Abbot) Shattuck (Nathan),	Nov. 8, 1822,	"	April 25, 1839,	Dia. to ch. Billerica.	1298
1299	Daniel Poor,	"	"	July 4, 1846,	By death, aged 64 years.	1299
1300	Oliver F. Daland,	Nov. 8, 1822,	"	July 25, 1830,	Dia. to ch. Boston.	1300
1301	Joshua Emery,	Jan. 5, 1823,	"	Jan. 28, 1854,	By death, aged 80 years.	1301
1302	Sarah [Day] Mayo (Aaron D.),	May 4, 1823,	"	Jan. 24, 1839,	Dia. to ch. Roxbury.	1302
1303	John Chase,	June 6, 1823,	"	Nov. 28, 1828,	Dia. to form W. ch. Andover.	1303
1304	Pascal Abbot (Dea. 1827),	"	"	Sept. 22, 1842,	Dia. to ch. Norwich, Ct.	1304
1305	Susan (Shattuck) Bradley (Geo.),	Sept. 7, 1823,	"	"	Dia. to W. ch. Andover.	1305
1306	Abigail [Wood] Bradley (Geo.),	Sept. 28, 1823,	From ch. Lyndeboro'.	Sept. 22, 1825,	By death.	1306
1307	Charley Hadley,	Nov. 2, 1823,	"	1827,	Dismissed.	1307
1308	Judith Hadley (Chas.),	"	"	"	"	1308
1309	Sarah Cummings,	Dec. 7, 1823,	Profession of faith.	April 28, 1831,	Dia. to ch. Wilton, N. H.	1309
1310	Elizabeth Abbot,	"	"	Sept. 1, 1838,	By death.	1310
1311	Jane [Cochran] Merrill (John),	Jan. 4, 1824,	"	"	"	1311
1312	Sophia [Cochran] Bailey (Dan'l) Blood (Rogers),	"	"	Nov. 28, 1836,	Dia. to form W. ch. Andover.	1312
1313	Stephen C. Moorar,	Feb. 1, 1824,	"	Oct. 14, 1839,	Dia. to Christ ch. Andover.	1313
1314	Elizabeth S. [Chase] Moorar (Steph. C.),	"	"	April 25, 1854,	By death, aged 72 years.	1314
1315	Samuel G. Woodbridge,	"	"	Sept. 9, 1842,	Dia. to 1st ch. Bangor, Me.	1315
1316	Hannah [Blanchard] Woodbridge (Samuel G.),	"	"	Feb. 22, 1832,	By death.	1316
1317	Edwin Farham,	"	From ch. N. Yarmouth, Me.	April 26, 1833,	Dia. to W. ch. Andover.	1317
1318	Doreus [Holt] Abbot (Henry Jr.),	March 7, 1824,	Profession of faith.	March 24, 1842,	By death, aged 60 years.	1318
1319	Anna Upton,	"	"	March 24, 1842,	Dia. form Ev. ch. N. P. Andover.	1319
1320	Elizabeth A. (Phelps) Moore (Richard),	"	"	May 8, 1840,	Dia. to ch. Milford, N. H.	1320
1321	Sarah S. (Abbot) Warner (Rev. A. B.),	"	"	August 31, 1827,	Dia. to West ch. Andover.	1321
1322	Orpah Lovejoy,	"	"	"	Dismissed.	1322
1323	Susanna McAlpin,	"	"	Sept. 16, 1838,	By death, aged 50 years.	1323
1324	Eliza J. Abbot (dau. of Henry),	"	"	Feb. 8, 1853,	Dia. ch. Jamaica Pl., Roxbury.	1324
1325	Mary Gray,	"	"	Sept. 7, 1838,	Dia. to 1st ch. Bangor, Me.	1325
1326	John Brown,	"	"	"	Dia. to West ch. Andover.	1326
1327	Cynthia Brown (John),	"	"	1837,	"	1327
1328	Robert Knight,	"	"	Sept. 16, 1832,	Dia. to ch. Westford.	1328
1329	Elizabeth H. (Abbot) Russell (Chas.),	"	"	"	"	1329

June, July 8, 1824,	Profession of faith.	By death.
1330 Ann E. Evans, [wid.]	"	1830
1331 Francis Butters (Dea.)	"	1831
1332 Betsy Butters (Francis),	"	1832
1333 Joshua Chandler,	"	1833
1334 Mary (Phebe) Chandler (Jos.),	"	1834
1335 William Abbott,	"	1835
1336 Peter Young,	"	1836
1337 Deborah [Ingalls] Lee [David] Young (Peter),	"	1837
1338 Judith Pickett,	"	1838
1339 Rebecca [Bailey] Boynton (Thos.),	"	1839
1340 Phebe [Lovejoy] Fox (Daniel),	"	1840
1341 Sarah [Bailey] Stevens (Daniel),	"	1841
1342 Lucy [Abbott] Cummings (Sam'l),	"	1842
1343 Jeremiah Hurd,	"	1843
1344 Martha [Chandler] Hurd (Jer.),	"	1844
1345 Hannah [Holt] Faulkner (John),	"	1845
1346 Bethiah [Hayward] Foster (Daniel),	"	1846
1347 Sarah [Houghton] Frye (Zach.) Sam- ple (James),	"	1847
1348 James Smiley,	"	1848
1349 Clarissa Whitton (Benl.),	"	1849
1350 Ann W. ood,	"	1850
1351 Henry Abbot (H. U. 1796),	"	1851
1352 Judith [Follansbee] Abbot (Henry),	"	1852
1353 Palfrey W. Downing,	"	1853
1354 Hannah [Stevens] Downing (Palf. W.),	"	1854
1355 Homan Hallock,	"	1855
1356 Sally [Poor] Lovejoy (Bodwell),	"	1856
1357 Abigail [Holt] Chamberlain (Eph.),	"	1857
1358 Priscilla [Baker] Frye (Nath'l),	"	1858
1359 Martha F. (Abbott) Bullard (Timo.),	"	1859
1360 Adeline A. (Abbott) Manning (Thos.),	"	1860
1361 Eliza J. (Abbott) Berry (Eben. G.),	"	1861
1362 Hannah (Burt) Fiske (Rev. Chas. R.),	"	1862
1363 Hannah (Cummings) Williams,	"	1863
1364 Hannah (Luscomb) Trow (Daniel),	"	1864
1365 Abigail Frye,	"	1865
1366 Hannah [Bailey] Lovejoy (Jas. B.),	"	1866
1367 Sarah Jenkins,	"	1867
1368 Lydia [Jenkins] Gould (Cornel.),	"	1868
1369 Caleb F. Flint,	"	1869
Jan. 1836,	By death.	1836
Nov. 28, 1836,	Joined Winter st. ch. Haverhill.	1837
Dec. 1837,	Dia. to Winter st. ch. Haverhill.	1838
Feb. 28, 1838,	Dia. to form W. ch. Andover.	1839
	Dia. to form W. ch. Andover.	1840
	By death, aged 29 years.	1841
	By death, aged 36 years.	1842
	By death, since 1834.	1843
	Dia. to West ch. Andover.	1844
	Dia. to West ch. Andover.	1845
	Dia. to West ch. Andover.	1846
	Dia. to 1st ch. Lowell.	1847
	Dia. to 1st ch. Lowell.	1848
	Living at Lawrence.	1849
	Living at Boston.	1850
	Dia. to Christ ch. Andover.	1851
	Dismissed.	1852
	Fellowship withdrawn.	1853
	By death, aged 46 years.	1854
	Dia. to ch. Dover, N. H.	1855
	By death.	1856
	Prob. dia. Missionary Printer.	1857
	Dia. to form W. ch. Andover.	1858
	Dia. ch. Albany, Me.	1859
	By death, aged 49 years.	1860
	Dismissed.	1861
	Dia. to 1st ch. Danvers.	1862
	Dia. to ch. Brewer, Me.	1863
	Dia. to ch. Springfield, Vt.	1864
	Dia. to form W. ch. Andover.	1865
	Dia. to ch. Woburn.	1866
	Dia. to form W. ch. Andover.	1867
	By death, aged 76 years.	1868
	Dia. to Meth. ch. Reading.	1869
	Dia. to form W. ch. Andover.	1870
Nov. 15, 1840,	By death.	1871
April 30, 1842,	Dismissed.	1872
Feb. 23, 1843,	Fellowship withdrawn.	1873
	By death, aged 46 years.	1874
	Dia. to ch. Dover, N. H.	1875
	By death.	1876
	Prob. dia. Missionary Printer.	1877
	Dia. to form W. ch. Andover.	1878
	Dia. ch. Albany, Me.	1879
	By death, aged 49 years.	1880
	Dismissed.	1881
	Dia. to 1st ch. Danvers.	1882
	Dia. to ch. Brewer, Me.	1883
	Dia. to ch. Springfield, Vt.	1884
	Dia. to form W. ch. Andover.	1885
	Dia. to ch. Woburn.	1886
	Dia. to form W. ch. Andover.	1887
	By death, aged 76 years.	1888
	Dia. to Meth. ch. Reading.	1889
	Dia. to form W. ch. Andover.	1890
Nov. 23, 1826,	By death.	1891
Oct. 16, 1831,	Dismissed.	1892
Jan. 20, 1832,	Fellowship withdrawn.	1893
Nov. 28, 1836,	By death, aged 46 years.	1894
Nov. 2, 1838,	Dia. to ch. Dover, N. H.	1895
July 1, 1839,	By death.	1896
Oct. 16, 1831,	Prob. dia. Missionary Printer.	1897
Jan. 20, 1832,	Dia. to form W. ch. Andover.	1898
Nov. 28, 1836,	Dia. ch. Albany, Me.	1899
Nov. 2, 1838,	By death, aged 49 years.	1900
July 1, 1839,	Dismissed.	1901
Oct. 16, 1831,	Dia. to 1st ch. Danvers.	1902
Jan. 20, 1832,	Dia. to ch. Brewer, Me.	1903
Nov. 28, 1836,	Dia. to ch. Springfield, Vt.	1904
Nov. 2, 1838,	Dia. to form W. ch. Andover.	1905
July 1, 1839,	Dia. to ch. Woburn.	1906
Oct. 16, 1831,	Dia. to form W. ch. Andover.	1907
Jan. 20, 1832,	By death, aged 76 years.	1908
Nov. 28, 1836,	Dia. to Meth. ch. Reading.	1909
Nov. 2, 1838,	Dia. to form W. ch. Andover.	1910

Reg.	NAME.	Date of Reception.	Manner of Reception.	Date of Removal.	Manner of Removal.	
1870	Sarah [Merrill] Flint (Caleb T.).	Sept. 5, 1824,	Profession of faith.	Nov. 28, 1826,	Dis. to form W. ch. Andover.	1870
1871	Elizabeth [Jaquith] Smith (Dustin K.).	"	"	Dec. 25, 1831,	Removed from town.	1871
1872	Rhoda Stevens.	"	"	Feb. 28, 1851,	Rem. to ch. Amesbury.	1872
1873	Lydia (Callahan) Burrill (Jabez).	Jan. 2, 1825,	"	Sept. 1, 1858,	Dis. to Free ch. Andover.	1873
1874	Ruth [Beard] Holt (Thomas).	"	"	"	By death, aged 69 years.	1874
1875	Hannah (Hawley) Whittier (Nath'l).	"	"	"	Living in New York City.	1875
1876	Abel Blanchard.	Feb. 27, 1825,	From ch. Th. Sem. Andover.	Sept. 17, 1835,	By death, aged 66 years.	1876
1877	Hannah [Nowell] Shed (Jacob).	March 6, 1826,	Profession of faith.	1827,	Dismissed.	1877
1878	Sally [Stickney] Dalton Locke (Jas.).	"	"	July 6, 1853,	Fellowship withdrawn.	1878
1879	Caroline Flint.	"	"	Nov. 28, 1826,	Dis. to form W. ch. Andover.	1879
1880	Peggy (Lemon) Esty (Wm.).	May 1, 1825,	"	"	Dis. to form W. ch. Andover.	1880
1881	Elizabeth (Wildes) Hitchings (Benj.).	"	"	"	By death, aged 41 years.	1881
1882	Eliza (Holt) Easton (Eben. N.).	"	"	"	"	1882
1883	James Dunc.	"	"	"	"	1883
1884	Rebecca [Fishbury] Dane (James).	"	"	"	"	1884
1885	Joseph Holt, Jr.	"	"	"	"	1885
1886	Elizabeth [Braddock] Holt (Jos. Jr.).	"	"	"	"	1886
1887	Phoebe [Kimball] Chandler (Ralph H.).	"	"	"	"	1887
1888	Eliza Moar.	"	"	"	"	1888
1889	Ebenezer Jones (Dea.).	"	From ch. Weld, Me.	Jan. 18, 1836,	"	1889
1890	Mary K. [Holt] Jones (Eben.).	"	"	"	"	1890
1891	Peter Smith (Dea.).	July 8, 1825,	From ch. Plymouth.	Oct. 14, 1845,	By death, aged 43 years.	1891
1892	Rebecca [Bartlett] Smith (Peter).	"	"	Oct. 31, 1828,	Dis. to West ch. Andover.	1892
1893	Betsy [Russell] Smith (Thomas).	"	Profession of faith.	"	Dis. to West ch. Andover.	1893
1894	Elizabeth (Walker) Gowing (Jos.).	"	"	Sept. 13, 1840,	"	1894
1895	George B. Swift (Doct.).	"	"	Jan. 1835,	Dis. to ch. Amherst, N. H.	1895
1896	Thomas Smith.	Sept. 4, 1825,	"	Sept. 13, 1822,	Dis. to ch. Milton.	1896
1897	Sarah E. [Wakefield] Trull (Fred.).	"	"	March 21, 1834,	By death, aged 51 years.	1897
1898	Susan [Carter] Chandler (Joshua).	"	"	Nov. 28, 1826,	Dis. to Meth. ch. Andover.	1898
1899	Sarah [Poor] Moor (Isaac).	March 5, 1826,	"	"	Dis. to form W. ch. Andover.	1899
1400	Jonathan Leavitt.	"	"	1828,	Dis. to ch. New York City.	1400
1401	Louisa (Adams) Leavitt (Jona.).	"	From ch. Th. Sem. Andover.	"	Dis. to ch. New York City.	1401
1402	John C. Smith.	"	"	"	Dis. to ch. New York City.	1402
1403	Elizabeth (Barker) Dwight (Rev. H. G. O. D. D.).	"	Profession of faith.	Nov. 28, 1828,	Died.	1403
1404	Elijah Edson.	April 30, 1826,	"	March 3, 1829,	Dis. to form W. ch. Andover.	1404
1405	Maria Noyes.	"	"	"	By death, aged 80 years.	1405

1406	Catherine (Richardson) Brown (Rev. Tilly H.),	July 2, 1826,	Profession of faith.	1838,	By death.	1406
1407	Isaac Wardwell,	Sept. 3, 1826,	"	Feb. 17, 1866,	Dia. to 1st ch. Danvers.	1407
1408	Nathaniel Morrill,	Nov. 5, 1826,	"	April 26, 1826,	Dia. to W. ch. Andover.	1408
1409	Mary (Buck) Morrill (Nath'l),	"	"	"	Dia. to W. ch. Andover.	1409
1410	Mary (Sikes) Marland (Abraham),	"	"	Jan. 14, 1838,	Dia. to Christ ch. Andover.	1410
1411	Sally (Wood) Lew (J. L.),	"	"	"	"	1411
1412	Eliza T. Bond,	May 6, 1827,	"	1828,	Dia. to ch. New York.	1412
1413	Betsy (Hawley) Cooper (Samuel),	"	"	July 10, 1840,	By death, aged 49 years.	1413
1414	Fanny (Abbott) Downs (Benj. R.),	"	"	"	Lives at Bradford.	1414
1415	Ann Abbott,	"	"	May 9, 1828,	By death, aged 48 years.	1415
1416	Sarah Cogswell,	"	"	August 24, 1836,	By death.	1416
1417	Mary Spofford,	"	"	April 6, 1831,	By death.	1417
1418	John Derby,	"	"	1837,	Dia. to Christ ch. Andover.	1418
1419	Rebecca (Punchard) Derby (John),	July 1, 1827,	"	"	Dia. to Christ ch. Andover.	1419
1420	Jewett Jones,	"	"	July 8, 1857,	"	1420
1421	Susan (Lovejoy) Jones (Jewett),	"	"	1856,	Dia. to Ev. ch. N. P. Andover.	1421
1422	Sarah (Osgood) Wardwell (Dr. Dan'l),	"	"	"	By death.	1422
1423	Fanny (Pabody) Needham (Samuel),	"	"	"	"	1423
1424	Abigail (Buck) Carter (Richard),	"	"	"	"	1424
1425	Elizabeth (Swallow) Cogswell (Thos.) Needham,	"	"	"	"	1425
1426	Rebecca (Manser) Smiley (James),	"	"	August 7, 1836,	Dia. to ch. Nashua, N. H.	1426
1427	Harriet Dole,	"	"	Dec. 16, 1839,	By death.	1427
1428	Daniel Wardwell, Jr. (Dr.),	"	"	April 14, 1861,	By death, aged 67 years.	1428
1429	Henrietta (Wilkins) Cheever (James),	Dec. 16, 1827,	From ch. Billerica.	August 10, 1834,	Dia. form Ev. ch. N. P. Andover.	1429
1430	Mary H. (Adams) Lord (Hon. Nath'l),	March 2, 1828,	From ch. N. P. Andover.	April 12, 1845,	By death, aged 86 years.	1430
1431	Sarah (Brook) Woodbridge (Dudley),	"	Profession of faith.	July 30, 1837,	Dia. to Essex st. ch. Boston.	1431
1432	Abigail Whitcomb, wid.,	"	"	Oct. 1834,	Dia. to Col. Bapt. ch. Boston.	1432
1433	Emilee R. (Ames) Davis (John),	"	"	"	By death.	1433
1434	Martha J. (Abbott) Hull (Sidney),	"	"	1835,	"	1434
1435	Hannah Brown,	"	"	"	"	1435
1436	Sarah W. (Poor) Reed (Henry),	April 27, 1828,	"	"	Dia. to ch. South Danvers.	1436
1437	Lucretia (Ward) Richardson (Warren),	July 6, 1828,	"	Sept. 16, 1847,	By death, aged 46 years.	1437
1438	Hannah (Manser) Shattuck (Samuel),	"	"	May 23, 1842,	Dia. to ch. Brentwood, N. H.	1438
1439	Mary F. (Abbott) Boutwell (Rev. Jas.),	"	"	April 21, 1850,	"	1439
1440	Mary (Cogswell) Mason (Fred.),	"	"	August 12, 1857,	Dia. to ch. Middleton.	1440
1441	Charlotte (Upton) Trow (Dudley jr.),	Nov. 4, 1828,	From ch. Middleton.	"	Removed from town.	1441
1442	Jane McKean,	"	Profession of faith.	"	Dia. ch. of the Unity, S. Boston.	1442
1443	Mary Shattuck,	"	"	"	"	1443
1444	Henry Callahan (U. C. 1835; A. T. S. 1840; Rev.),	"	"	"	Presbyterian Min. Oxford, N. Y.	1444

Reg.	NAME.	Date of Reception.	Manner of Reception.	Date of Removal.	Manner of Removal.	
1445	Hannah [Frye] Jones (Nathan),	May 3, 1829,	Profession of faith.	Oct. 7, 1847,	By death, aged 55 years.	1445
1446	Hannah D. Frye,	"	"	April 14, 1845,	By death.	1446
1447	Rebecca H. (Abbott) Higgins (Eben F.),	"	"			1447
1448	Hannah F. (Abbott) Mansfield (Rev. Daniel),	"	"			1448
1449	Sarah F. (Swift) Hall (Rev. Jeffries),	July 5, 1829,	"	Dec. 17, 1838,	Dis. to ch. Wenham.	1449
1450	Lactuda (Favour) Phelps (Joel),	"	"	March 21, 1834,	Dis. to ch. Hopkinton.	1450
1451	Martha (Goldsmith) Greene (Joshua),	"	"			1451
1452	Hannah (Foster) Abbott (Dea. Pascal),	July 5, 1829,	From ch. Greenfield, N. H.	Jan. 24, 1839,	Dis. to 2d ch. Medford, Ct.	1452
1453	Clarissa (Munger) Badger (Rev. Milton D. D.),	"	From ch. New Haven, Ct.	Sept. 25, 1845,	Dis. to Pres. ch. (Dr. Patten's) New York City.	1453
1454	Ruth (Dixon) Abbott (George),	July 12, 1829,	Profession of faith.	Sept. 4, 1842,		1454
1455	Mary (Wood) Griffin (Eldad),	August 30, 1829,	"		By death.	1455
1456	Alice (Saunders) French (Benj.),	"	"	August 20, 1837,	Dis. to ch. Saxonyville.	1456
1457	Dolly (Farnham) Abbott (Isaac Jr.),	"	"	Dec. 20, 1840,	By death, aged 32 years.	1457
1458	Caroline M. (Green) Blanchard (Wm.),	"	"	April 14, 1833,	Dis. A general letter.	1458
1459	Aaron Green (H. U. 1789; Rev.),	"	From ch. Malden.	Dec. 23, 1833,	By death, aged 89 years.	1459
1460	Eunice (Orn.) Green (Rev. Aaron),	"	"	Jan. 22, 1838,	By death, aged 87 years.	1460
1461	Mchitabel M. (Mayley) Winfield (Jos.),	Nov. 1, 1829,	Profession of faith.			1461
1462	Ruth (Bradley) Barker (Joshua),	"	From ch. Roxford.	August 10, 1834,	Dis. form Ev. ch. N. P. Andover.	1462
1463	Elizabeth Blanchard,	"	From ch. Wilton.	Nov. 20, 1837,	By death, aged 83 years.	1463
1464	Rhoda Blanchard,	"	"	June 30, 1837,	By death, aged 72 years.	1464
1465	Juliett C. (Bailey) Newman (Mark 2d),	Jan. 3, 1830,	Profession of faith.	Sept. 25, 1832,	By death, aged 38 years.	1465
1466	Eliza A. (Frye) Abbott (Henry W.),	"	"	Dec. 10, 1838,	Dis. to Christ ch. Andover.	1466
1467	Martha Poor (dan. of Daniel),	"	"		By death.	1467
1468	Elizabeth (Upton) Chandler (Isaac),	"	From ch. N. Danvers.		By death.	1468
1469	Mary Abbott (dan. of James),	July 4, 1830,	Profession of faith.	August 3, 1837,	By death, aged 46 years.	1469
1470	William Jenkins,	Nov. 7, 1830,	"	May 20, 1844,	Fellowship withdrawn.	1470
1471	Mary S. (Farnham) Jenkins (Wm.),	"	"	July 5, 1833,	Fellowship withdrawn.	1471
1472	Jonas Holt,	"	"	May 20, 1844,	Dis. to form Free ch. Andover.	1472
1473	Pamela F. (Frye) Holt (Jonas),	"	"	April 6, 1846,	By death, aged 57 years.	1473
1474	Auna (Harnden) Trull (Levi),	"	"	Nov. 6, 1844,	Rem. Probably dismissed.	1474
1475	Mary Coffin (wid.),	"	"			1475
1476	Sarah (Wood) Mears (Zeb.),	"	"			1476
1477	Mary Lord,	"	"	Jan. 22, 1833,	Dis. to Chatham st. ch. N. Y.	1477
1478	Harriet (Richardson) Roberts (James Sylvester (Nathl)),	"	"	Sept. 2, 1849,	Dis. to Ev. ch. N. P. Andover.	1478
1479	Lydia (Richardson) Sylvester (Nathl),	Nov. 7, 1830,	"	Nov. 6, 1844,	Dis. to form ch. Danvers Plain.	1479

1480	Phebe Abbot (dau. of Moses),	Nov. 7, 1880,	Profession of faith.	April 5, 1846,	Living at Middlebury, Vt.
1481	Persis Holt (dau. of Isaac),	"	"	Sept. 22, 1850,	Dis. to form Free ch. Andover.
1482	Sophonra (Abbot) Gray (David),	"	"	Jan. 22, 1883,	Dis. to Free ch. Andover.
1483	Rebecca H. (Abbot) Foster (George),	"	"	Sept. 6, 1885,	Dis. to Meth. ch. Andover.
1484	Esther H. (Ward) Smith (Dea. Peter),	"	"	August 10, 1834,	Dis. to West ch. Andover.
1485	Sarah (Peters) Gray (David),	"	"	August 1, 1834,	Dis. form Ev. ch. N. P. Andover.
1486	Elizabeth (Osgood) Johnson (Nathan),	"	"	Jan. 22, 1838,	Dis. to ch. Woodstock, Vt.
1487	Louisa C. (Payson) White,	"	"	March 4, 1832,	Dis. to ch. Southampton.
1488	Losina C. (Goldsmith) Waldo	"	"	April 25, 1847,	Dis. to ch. Reading.
1489	Sophonra W. (Flint) Temple,	"	"	May 3, 1840,	Dis. to Spring st. Presb. ch. N. Y.
1490	Betsy Cogswell (dau. of Samuel),	"	"	Jan. 22, 1833,	Dis. to 1st ch. W. Bloomfield, Me.
1491	Lacy (Bodwell) Gray (Cornelius),	"	"	July 14, 1858,	Dis. to ch. W. Bloomfield, N. J.
1492	Joseph S. Holt,	"	From ch. Albany, Me.	July 13, 1885,	By death, aged 78 years.
1493	Joseph H. Farnham,	"	Fr. ch. Norridgewock, Me.	July 2, 1835,	Removed from town.
1494	Israel C. Russell,	"	"	August 10, 1834,	Dis. to Essex, aged 66 years.
1495	George Packard,	"	"	May 2, 1885,	Dis. to Essex st. ch. Boston.
1496	Joseph Holt,	"	"	June 25, 1863,	Dis. form Ev. ch. N. P. Andover.
1497	Lydia (Jones) Holt (Jos.),	"	"	Dec. 4, 1842,	By death, aged 49 years.
1498	Moses Wood,	"	"	April 16, 1837,	By death, aged 66 years.
1499	Betsy (Abbot) Wood (Moses),	"	"	Feb. 7, 1838,	Dis. to Brainerd Presb. ch. N. Y.
1500	Moses Wood, jr.,	"	"	Sept. 1, 1858,	Dis. 1st Pres. ch. Brooklyn, N. Y.
1501	Elizabeth Stevens,	"	From ch. N. P. Andover.	Jan. 22, 1833,	By death, aged 49 years.
1502	Benjamin Jenkins, jr., (Benj. jr.),	"	Profession of faith.	March 4, 1838,	Dis. Chatham st. Presb. ch. N. Y.
1503	Betsy (Berry) Jenkins (Benj. jr.),	"	"	Oct. 1834,	Dis. to ch. Barre.
1504	Abraham J. Gould (Dea. 1845),	"	"	March 21, 1834,	Dis. to Presb. ch. New York.
1505	Mary B. (Brown) Gould (Dea. A. J.),	"	"	May 1, 1848,	Dis. to 2d ch. Lowell.
1506	Daniel Abbot,	"	"	Jan. 1, 1848,	Dis. to Kirk st. ch. Lowell.
1507	Sally (Foster) Abbot (Daniel),	"	"		
1508	Ruthen Jones,	"	"		
1509	Rachel S. (Woodbridge) Jones (Renb.),	"	"		
1510	Mark H. Newman (B. C. 1825.),	"	"		
1511	Mary (Dickinson) Newman (Mark H.),	"	"		
1512	Hannah (Trow) Flaggs (Timothy),	"	"		
1513	Abby C. (Williams) Elles (Kelita S.),	"	"		
1514	Phebe H. (Osgood) Higghus (Sol. H.),	"	"		
1515	Mary M. (Frye) Morrison (Chas. G.),	"	"		
1516	Mary M. (Wardwell) Tyler (Eben B.),	"	"		
1517	Anna M. Shipman,	"	"		
1518	Hannah (Newman) Fay Rev. (Sam'l A.),	"	"		
1519	Catharine F. (Swift) Trow (John F.),	"	"		
1520	Martha A. (Jones) Day (Wm. L.),	"	"		
1521	Mary J. (Jones) Rice (Edw.),	"	"		

Reg.	NAME.	Date of Reception.	Manner of Reception.	Date of Removal.	Manner of Removal.
1522	Elizabeth H. Phelps (daug. of Jona.)	Jan. 2, 1831,	Profession of faith.	March 10, 1838,	Dis. to ch. Th. Sem. Andover.
1523	Phoebe G. (Jaquith) James (Rev W. L.),	" "	" "	August 12, 1837,	Dis. Ret. D. ch. W. Woodstock, N. Y.
1524	Hannah A. Jaquith (daug. of James),	" "	" "		
1525	Amos Holt,	" "	" "		
1526	Eunice [Evans] Holt (Amos),	" "	" "		
1527	Eldad Griffin,	" "	" "		
1528	Enoch Abbot, Jr.,	" "	From ch. South Reading.	March 5, 1858,	Exc. See ch. Records.
1529	Charles G. Morrison,	" "	Profession of faith.		
1530	John F. Trow,	" "	" "	Feb. 7, 1838,	Dis. 1st Pres. ch. Brooklyn, N. Y.
1531	James T. Shipman,	" "	" "	Oct. 1834,	Dis. to Presb. ch. New York.
1532	William Waters,	" "	" "	Jan. 22, 1838,	Dis. to 1st ch. Saybrook, Ct.
1533	William Swift,	" "	" "	Dec. 10, 1843,	Dis. to Essex st. ch. Boston.
1534	William J. Newman (B. T. S.; Rev.),	" "	" "	Nov. 20, 1833,	By death, aged 24 years.
1535	Susan V. (Jones) Eeles (Fred. S.),	" "	" "	March 6, 1850,	By death, aged 33 years.
1536	Isaac Abbot, Jr.,	" "	" "	March 1, 1857,	Dis. to 2d ch. Medford.
1537	Henry B. Frye,	March 6, 1831,	" "	June 10, 1844,	Fellowship withdrawn.
1538	Diana [Bray] Russell (John),	" "	" "	Sept. 20, 1836,	Dis. to ch. New York.
1539	Rhoda E. Braddock,	" "	" "	March 4, 1858,	By death, aged 82 years.
1540	Henry Abbot, 3d,	May 1, 1831,	" "		
1541	Albert Hervey (Dea.),	" "	" "	August 10, 1834,	Dis. form Ev. ch. N. P. Andover.
1542	Abigail Anderson [wid.],	" "	" "	July 1845,	By death.
1543	Patty Peters,	" "	" "		Living in W. P. Andover.
1544	Mary A. (Clement) Lovejoy (Wm. B.),	" "	" "		Rem. before 1848.
1545	Phoebe R. (Woodbridge) Perkins,	" "	" "		
1546	Lydia [Frost] Upton (Samuel) Clark (John),	" "	From ch. Tewksbury.	August 23, 1835,	Dis. to ch. Carlisle.
1547	Asa L. Shipman,	July 8, 1831,	Profession of faith.	1835,	Dis. to ch. New York.
1548	Charles E. Morse,	" "	" "		Exc. See ch. Records.
1549	Mary P. (Blunt) Shedd (Peter),	" "	" "	April 29, 1859,	Dis. to ch. Milford, N. H.
1550	Lydia (Keyes) Gordon (Earl C.),	" "	From ch. Princeton.	June 8, 1853,	Item. before 1848.
1551	Levi Trull,	Sept. 4, 1831,	Profession of faith.	Sept. 29, 1849,	By death, aged 76 years.
1552	Nathaniel Whittier,	" "	" "		
1553	Samuel S. Valpey,	" "	" "	Jan. 21, 1838,	Dis. to Christ ch. Andover.
1554	Joseph Brown,	" "	" "	Jan. 8, 1845,	Exc. See ch. Records.
1555	Martha (Hawley) Phillips (Nathaniel),	" "	" "	May 2, 1834,	Dis. to ch. Taunton.
1556	Sarah A. Abbot (daug. of Asa),	" "	" "		
1557	Margaret W. Abbot (daug. of George),	" "	" "	March 31, 1855,	By death, aged 39 years.
1558	Elizabeth Abbot (daug. of George),	" "	" "	March 29, 1856,	By death, aged 17 years.

1559	Ebenezer Jones, sr.,	Nov. 6, 1831,	Profession of faith.	August 25, 1832,	By death, aged 73 years.	1559
1560	Samuel Jenkins,	"	"	May 20, 1844,	Fellowship withdrawn.	1560
1561	Lydia [Dunou] Jenkins (Samuel),	"	"	Sept. 14, 1856,	By death, aged 77 years.	1561
1562	Job Abbot,	"	"			1562
1563	Lacy [Chandler] Abbot (Job),	"	"			1563
1564	Henry Abbot, jr.,	"	"	Sept. 24, 1845,	By death, aged 67 years.	1564
1565	Joseph Gowing,	"	"	Sept. 18, 1840,	Dia. to ch. Amherst, N. H.	1565
1566	Ruth Curtis,	"	"	May 25, 1855,	By death, aged 56 years.	1566
1567	Hannah Brown,	"	"			1567
1568	Clarissa (Stone) Brown (Joseph),	"	"	April 16, 1857,	Dia. Lawrence st. ch. Lawrence.	1568
1569	Susan B. (Farnham) Abbot (Samuel),	"	"	Feb. 22, 1847,	By death, aged 54 years.	1569
1570	Catharine Wood (da. of Moses),	"	"	Dec. 26, 1841,	Dia. to Garden st. ch. Boston.	1570
1571	Samuel S. Snow,	"	"	Dec. 26, 1831,	Dia. A general letter.	1571
1572	Samuel R. Sargeant,	"	"	Dec. 26, 1836,	Dia. to Pres. ch. Roxbury, N. Y.	1572
1573	David W. Lord,	"	"	May 1, 1835,	Dia. to 1st ch. Ipswich.	1573
1574	John C. Farnham,	"	"	April 14, 1858,	Dia. to 1st ch. Cambridge.	1574
1575	Alford Jones,	"	"	Oct. 1, 1837,	Dia. to ch. Amherst, N. H.	1575
1576	Kelita S. Elles,	"	"		Dia. Brainerd Presb. ch. N. Y.	1576
1577	Thomas C. Foster,	Jan. 1, 1832,	Fr. Ep. ch. Portsmouth N. H.	June 15, 1833,	By death, aged 40 years.	1577
1578	Timothy Flagg,	"	Profession of faith.		By death.	1578
1579	Samuel Needham,	"	"			1579
1580	James Jaquith,	"	"			1580
1581	Joseph Richardson,	"	"			1581
1582	Aaron D. Mayo,	"	"			1582
1583	Isaac Blunt, jr.,	"	"	August 13, 1859,	By death, aged 64 years.	1583
1584	Nathan Johnson,	"	"	August 1, 1804,	Dia. to ch. Woodstock, Vt.	1584
1585	Samuel Osgood,	"	"		Living at Lowell.	1585
1586	Martha [Fox] Osgood (Samuel),	"	"		Exo. See ch. Records.	1586
1587	Jedediah Burr,	"	"	May 1, 1857,	Dia. to West ch. Andover.	1587
1588	Mary [Needham] Burr (Jedediah),	"	"	Oct. 30, 1857,	Dia. to ch. South Dedham.	1588
1589	Samuel Morrill,	"	"	May 4, 1856,	Dia. to ch. South Dedham.	1589
1590	Hannah [Abbot] Morrill (Samuel),	"	"	1837,	Dia. to Christ ch. Andover.	1590
1591	George K. W. Gallishan,	"	"			1591
1592	Elizabeth E. [Atkinson] Gallishan (G. K. W.),	"	"			1592
1593	Sarah W. [Kimball] Foster (Wm.),	"	"	1838,	Dia. to Christ ch. Andover.	1593
1594	Sarah [White] Truian (Hugh),	"	"	March 16, 1850,	By death, aged 62 years.	1594
1595	Lydia A. [Thompson] Pielis (Joel),	"	"	Jan. 12, 1843,	By death, aged 42 years.	1595
1596	Eliza [Blunt] Jaquith (Henry),	"	"	Nov. 1, 1841,	By death.	1596
1597	Lucy F. [Mann] Baker (David),	"	"	March 29, 1857,	By death, aged 53 years.	1597
1598	Hannah F. Osgood,	"	"			1598
1599	Mary O. [Locke] Capewell (Wm. F.),	"	"	August 10, 1834,	Dis-form Ev. ch. N. P. Andover.	1599
		"	"	Sept. 22, 1850,	By death, aged 68 years.	



Reg.	NAME.	Date of Reception.	Manner of Reception.	Date of Removal.	Manner of Removal.	
1600	Rhoda Townsend,	Jan. 1, 1882,	Profession of faith.			1600
1601	Sarah [Loring] Stickney (Jacob 3d),	"	"	July 6, 1893,	Dis. to 1st ch. Newburyport.	1601
1602	Sarah H. Harding,	"	"	April 6, 1846,	Dis. to form Free ch. Andover.	1602
1603	Sarah A. (Osgood) Clark (Thomas),	"	"	"	Dis. to form Free ch. Andover.	1603
1604	Mary A. (Peor) Sherman (Setch),	"	"	May 6, 1882,	Dis. to Free ch. Andover.	1604
1605	Mary E. (Cummings) Abbot (Nath. 5th),	"	"	Sept. 10, 1849,	Dis. to 1st ch. Lowell.	1605
1606	Lucey (Abbot) Holt (Joseph S.),	"	"	April 26, 1847,	Dis. to Spring st. Pres. ch. N. Y.	1606
1607	Elizabeth (Abbot) Ware (Albert),	"	"	July 1, 1842,	Dis. Richmond st. ch. Prov. R. I.	1607
1608	Phoebe A. Abbot (dau. of Henry),	"	"	"	"	1608
1609	Ann B. (Marland) Peirce (Thomas),	"	"	Oct. 18, 1840,	Dis. to ch. Haverhill.	1609
1610	Martha J. (Kidder) Swift (Nath'l),	"	"	Nov. 29, 1843,	By death, aged 31 years.	1610
1611	Elizabeth M. (Kidder) Cobb (Sam'l P.),	"	"	Sept. 30, 1836,	By death, aged 21 years.	1611
1612	Lydia S. Manning,	"	"	Jan. 28, 1834,	By death, aged 19 years.	1612
1613	Catharine W. Swain,	"	"	June 14, 1836,	Dis. to 1st ch. Lowell.	1613
1614	Elizabeth T. (Houghton) Dow (Moses A.),	"	"	Dec. 10, 1838,	Dis. to Salem st. ch. Boston.	1614
1615	Anstress Abbot,	"	"	March 29, 1836,	By death.	1615
1616	Samuel Cogswell, 3d,	"	"	"	"	1616
1617	Richard Merrill,	"	"	Oct. 5, 1837,	By death, aged 40 years.	1617
1618	Sylvester Abbott,	"	"	"	"	1618
1619	Nathaniel Swift, Jr.,	"	"	"	"	1619
1620	Thomas Clark,	"	"	April 5, 1846,	Dis. to form Free ch. Andover.	1620
1621	Ephraim Everson (Dea. J.),	"	"	"	Dis. to form Free ch. Andover.	1621
1622	Nathan Abbot, 5th,	"	"	Sept. 10, 1848,	Dis. to 1st ch. Lowell.	1622
1623	Nathan P. Boynton,	"	"	Jan. 17, 1859,	Exc. as long absent and unk'n.	1623
1624	Israel Curtis,	"	"	July 1, 1859,	Fellowship withdrawn.	1624
1625	Warren Holt,	"	"	August 10, 1834,	Dis. to ch. Bloomfield, N. J.	1625
1626	Samuel P. Cobb,	"	"	"	By death.	1626
1627	Hermion Abbot, Jr.,	"	"	"	"	1627
1628	Joseph Abbot,	"	"	April 5, 1846,	Dis. to form Free ch. Andover.	1628
1629	Benjamin F. Abbot,	"	"	March 24, 1841,	Dis. to Park st. ch. Boston.	1629
1630	James H. Abbot,	"	"	Oct. 23, 1835,	By death, aged 23 years.	1630
1631	Ebenezer M. Buswell (Dea. J.),	"	From ch. Th. Sam. Andover.	April 30, 1837,	Dis. to Tabernacle ch. Salem.	1631
1632	Catharine M. [Driver] Buswell (Eben.),	"	Profession of faith.	"	Dis. to Tabernacle ch. Salem.	1632
1633	Dudley Woodbridge,	March 4, 1832,	"	August 6, 1846,	By death, aged 86 years.	1633
1634	Joseph Pearson,	"	"	March 24, 1841,	Exc. See ch. Records.	1634
1635	Sarah [foster] Pearson (Joseph),	"	"	Feb. 11, 1853,	By death, aged 64 years.	1635
1636	Roxana [Tyler] Abbot (Enoch Jr.),	"	"	"	"	1636
1637	Almira Peabody,	"	"	April 20, 1839,	Dis. to ch. Topsfield.	1637

1638	Hannah (Stevens) Moar (Stephen),	March 4, 1832,	Profession of faith.	Sept. 8, 1841,	Dis. to 1st ch. Lowell.	1638
1639	Mary J. Holt (dau. of Joseph),	"	"	Jan. 14, 1838,	Dis. to Christ ch. Andover.	1639
1640	Harriet F. (Marland) Young (Rev. Jer. S.),	"	"	July 23, 1837,	Dis. to 2d ch. Greenfield.	1640
1641	Hannah J. (Marland) Washburn (Rev. Samuel),	"	"	March 18, 1840,	By death, aged 24 years.	1641
1642	Anna D. Newman (dau. of Dea. Mark)	"	"	July 21, 1846,	By death, aged 51 years.	1642
1643	John Mann,	"	"	Nov. 6, 1844,	Dis. to form ch. Danvers Plah.	1643
1644	Nathaniel Sylvester,	"	"		Removed.	1644
1645	William F. Flagg,	May 6, 1832,	"			1645
1646	Joshua Ballard,	"	"			1646
1647	Phoebe (Abbott) Ballard (Joshua),	"	"	Jan. 24, 1839,	Dis. to West ch. Andover.	1647
1648	George Upton,	"	"	April 24, 1834,	Dis. to West ch. Andover.	1648
1649	Elizabeth (Hardy) Upton (George),	"	"	Dec. 31, 1854,	By death, aged 38 years.	1649
1650	Samuel Upton,	"	"	August 20, 1837,		1650
1651	Ann (Blunt) Stanley (Sylvester),	"	"	Oct. 1, 1837,	Dis. to ch. Ballard Vale.	1651
1652	Lydia (Favour) Goldsmith (Isaac Jr.),	"	"	August 10, 1834,	Dis. to W. ch. Andover.	1652
1653	Lydia (Barnard) Frye (Enoch 3d),	"	"	August 5, 1852,	By death, out of town.	1653
1654	Harriet (Tyler) Kowley,	"	"	Feb. 24, 1841,	By death, at Wilton, N. H.	1654
1655	Mary W. (Griffin) Holt,	"	"	Jan. 14, 1838,	By death, aged 32 years.	1655
1656	Doreas S. (Abbott) Farnham (John C.),	"	"	July 6, 1853,	Dis. to Central ch. Lawrence.	1656
1657	Pascal Abbot, 2d,	"	"	Jan. 24, 1839,	Dis. to Christ ch. Andover.	1657
1658	William F. Millett,	July 1, 1832,	From ch. Mt. Vernon, N. H.	Oct. 1, 1837,	Dis. to Christ ch. Andover.	1658
1659	Albert Abbott (Dea. 1845),	"	Profession of faith.	August 10, 1834,	By death, aged 20 years.	1659
1660	Sarah B. (Abbott) Abbott (Dea. Alb't),	"	"	August 5, 1852,	Dis. ch. of the Puritans, N. Y.	1660
1661	Elizabeth W. (Abbott) Blackmer (Rev. Joel),	"	"	Feb. 24, 1841,	Dis. to ch. Monson.	1661
1662	Samuel A. Fay (A. C. 1828; A. T. S. 1832; Rev.),	August 5, 1832,	From 1st ch. Charlestown.	Jan. 14, 1838,	Dis. to ch. Windham, Ct.	1662
1663	Nathaniel D. Fisher,	Sept. 2, 1832,	Profession of faith.	July 6, 1853,	Dis. to ch. Fitchburg.	1663
1664	Elizabeth (Upton) Chessmore (Rev. G.),	"	"	Jan. 24, 1839,	Dis. to W. ch. Andover.	1664
1665	Alanson Flint,	Nov. 4, 1832,	"	Oct. 1834,	Dis. to W. ch. Andover.	1665
1666	Hannah (Griffin) Flint (Alanson),	"	"		Dis. to ch. West Newbury.	1666
1667	Sarah (Tucker) Farnham (Seth),	"	"	Dec. 10, 1838,	Dis. to Christ ch. Andover.	1667
1668	Mary A. Merrill,	Jan. 6, 1833,	"	Nov. 23, 1840,	Dis. to 1st ch. Amherst.	1668
1669	Jacob Chickering,	"	"	1838,	Dis. to ch. Barre.	1669
1670	Sarah (Hagar) Moore (Richard),	"	"			1670
1671	Martha Burns (Elias),	"	"			1671
1672	Zeruah E. (Gould) Colton (Rev. Aaron M.),	"	"			1672
1673	Mary A. (Durant) Bullard (Rev. Mary Amos),	"	"			1673

Reg.	NAME.	Date of Reception.	Manner of Reception.	Date of Removal.	Manner of Removal.	
1674	Lydia [Bigelow] Edwards (Rev. Justin D. D.),	Jan. 6, 1833,	From Salem st. ch. Boston.	Nov. 1836,	Dis. to ch. Th. Sem. Andover.	1674
1675	Buell W. Smith (M. C. 1831; A. T. S. 1834; Rev.),	"	"	March 22, 1837,	Dis. to ch. Burlington, Vt.	1675
1676	Henrietta Briggs (Rev. Isaac),	Oct. 21, 1833,	From ch. Boxford.	About 1834,	By death.	1676
1677	David Gray, Jr.,	Nov. 3, 1833,	Profession of faith.	August 10, 1834,	Dis. form Ev. ch. N. P. Andover.	1677
1678	Susan [Simonds] Curtis (Putnam),	"	"	"	"	1678
1679	Lucinda [Butters] Caldwell (Samuel),	Jan. 3, 1834,	From ch. Medford.	"	"	1679
1680	Polly [Wood] Abbott (Benjamin),	"	From ch. Windham, N. H.	Feb. 8, 1838,	Connex. dissolved. Mem. Bowd.	1680
1681	Nancy W. Everett (Thomas),	"	From Brattle st. ch. Boston.	"	st. ch. Boston.	1681
1682	Samuel Lanson (B. C. 1828; Rev.),	Feb. 28, 1834,	From ch. Lynn.	August 7, 1836,	Dis. to ch. Boston.	1682
1683	Sumner Fuller,	"	From West ch. Andover.	Sept. 11, 1836,	Dis. 3d Presb. ch. Charleston S. C.	1683
1684	Mary H. [Greenleaf] Fuller (Sumner),	"	"	July 30, 1837,	Dis. 3d Presb. ch. Charleston S. C.	1684
1685	Benjamin Turner,	"	"	Oct. 27, 1844,	Dis. to form ch. Danvers Plain.	1685
1686	Charlotte [Hamilton] Turner (Benj.),	"	From Old South ch. Boston.	"	"	1686
1687	Polly S. (Curtis) Hayward (Henry E.),	"	From ch. Lyme, N. H.	"	"	1687
1688	Edward Blanchard (Y. C.),	"	From 1st ch. Lowell.	June 2, 1834,	By death, aged 19 years.	1688
1689	Nathan Clark,	"	Fr. ch Y. C. New Haven Ct.	"	"	1689
1690	Persis [Farnum] Clark (Nathan),	March 2, 1834,	Profession of faith.	"	"	1690
1691	Herman P. Chandler,	"	"	Jan. 24, 1839,	Dis. to West ch. Andover.	1691
1692	Phebe A. [Ballard] Chandler (H. P.),	"	"	"	Dis. to West ch. Andover.	1692
1693	John Rolfe,	"	"	June 14, 1836,	Dis. to 3d ch. Lowell.	1693
1694	Lydia D. Rolfe (John),	"	"	"	Dis. to 3d ch. Lowell.	1694
1695	Susanna [Baker] Frye (Joseph),	"	"	July 12, 1856,	By death, aged 88 years.	1695
1696	Experience [Morse] Nichols (Nath'l),	"	"	"	Living in Lawrence.	1696
1697	Lucy [Cummings] Richardson (Jos.),	"	"	"	"	1697
1698	Sally [Russell] Jenkins (Ebenezer),	"	"	"	"	1698
1699	Rhoda [Glendon] Everson (Ephraim),	"	"	"	"	1699
1700	Jacob B. Gage,	"	"	April 5, 1846,	Dis. to form Free ch. Andover.	1700
1701	Richard Moore,	"	"	Dec. 10, 1838,	Living in Fisherville, N. H.	1701
1702	Augustus H. Allen,	"	"	Jan. 17, 1859,	Dis. to Christ ch. Andover.	1702
1703	Mary Clark,	"	"	"	Fellowship withdrawn.	1703
1704	Sarah [Abbott] Holt (Joshua),	"	"	Sept. 1, 1849,	Dis. to ch. Bradford.	1704
1705	Maria Griffin,	"	"	"	Living in Lawrence.	1705
1706	Martha [Griffin] Andrews (M. C.),	"	"	July 6, 1836,	Dis. Lawrence st. ch. Lawrence.	1706
1707	Phebe A. [Smith] Abbott (Asael),	"	"	Oct. 30, 1851,	Dis. to Central ch. Lawrence.	1707
1708	Margaret W. Smith,	"	"	"	"	1708

1709 Sarah B. (Russell) Ballard (Stephen),	March 2, 1884,	Profession of faith.	Dec. 20, 1846,	Dis. to ch. Hookset, N. H.	1709
1710 Phebe (Russell) Chandler (John),	"	"	June 1888	Dis. to ch. Lynn.	1710
1711 Martha M. (Mason) Sawin (Rev. T. P.),	"	"	Feb. 28, 1841,	Dis. to 1st ch. Manchester, N. H.	1711
1712 Sarah J. (Abbott) Abbott (Wm.),	"	"	Jan. 14, 1888,	Dis. to Christ ch. Andover.	1712
1713 Sarah F. (Marland) Clarke (Dr. Francis),	"	"		Living in Lawrence.	1713
1714 Louisa J. Faulkner,	"	"			1714
1715 Rhoda A. (Abbot) Richardson (Sam- uel S.),	"	"	April 21, 1839,	Dis. to Bapt. ch. Andover.	1715
1716 Hannah J. (Abbot) Ingalls (Chas. N.),	"	"	May 4, 1849,	Dis. to form ch. Ireland Depot.	1716
1717 Polly Blanchard,	"	"	Oct. 21, 1849,	Dis. to Tabernacle ch. Salem.	1717
1718 Mary A. (Francis) Bean,	"	"	Jan. 17, 1869,	Fellowship withdrawn.	1718
1719 Charles Ballard,	"	"	May 16, 1863,	Dis. to ch. Tewksbury.	1719
1720 Reuben G. Chessmore,	"	"	July 6, 1863,	Dis. to ch. Fitchburg.	1720
1721 Timothy Hall,	"	"	May 1, 1835,	Dis. to ch. Hartland, Vt.	1721
1722 Alphens Hardy,	"	"	May 1886,	Rec. by Central ch., Boston.	1722
1723 Nathaniel W. Coffin,	"	"		Dis. to ch. Boston.	1723
1724 Samuel Swift,	"	"	Nov. 30, 1865,	Dis. to ch. New York.	1724
1725 Charles Swift,	"	"		Living in Boston.	1725
1726 John Chandler,	"	"			1726
1727 Nathan B. Abbott,	"	"			1727
1728 Edward C. Upton,	"	"			1728
1729 Henry Holt,	"	"	April 19, 1846,	Dis. to Bapt. ch. Manchester N. H.	1729
1730 George H. Gilbert,	May 2, 1834,	From Calv. ch. Worcester.	Feb. 16, 1840,	Dis. to Ev. ch. N. P. Andover.	1730
1731 Abigail (Bailey) Smith (John),	May 3, 1834,	Profession of faith.	Jan. 18, 1868,	Dis. to 1st ch. Exeter, N. H.	1731
1732 Hannah (Goldsmith) Dane (Hermon),	"	"	April 16, 1842,	Dis. to 2d ch. Medford.	1732
1733 Sarah H. (Flag) Sheldon (Rev. L. H.),	"	"	Sept. 9, 1844,	Dis. to ch. Townsend.	1733
1734 Catharine H. (Foster) Cutter (Benj.),	"	"	April 29, 1869,	Fellowship withdrawn.	1734
1735 Joseph Clisby,	"	"	March 4, 1869,	Fellowship withdrawn.	1735
1736 Jacob Shed,	"	"	Aug. 9, 1860,	By death, aged 71 years.	1736
1737 Hannah (Bailey) Abbott (Asa),	Sept. 5, 1834,	From West ch. Andover.	Dec. 21, 1845,	Dis. to 1st ch. Lowell.	1737
1738 Ebenezer N. Easton,	"	From ch. Nineveh, N. Y.			1738
1739 Martha L. (Marland) Punched (B. H.),	Sept. 7, 1834,	Profession of faith.	Jan. 16, 1888,	Dis. to Christ ch. Andover.	1739
1740 James Flint,	"	"	Jan. 26, 1846,	Dis. to ch. North Reading.	1740
1741 Henry H. George,	Oct. 31, 1834,	From 1st ch. Lowell.	1863,		1741
1742 Elizabeth B. (Caldwell) George (H. H.),	"	"	1863,		1742
1743 Mary E. Brown,	Nov. 2, 1834,	Profession of faith.	Oct. 24, 1841,	Dis. to ch. Hanover, N. H.	1743
1744 Olive (Johnson) Gould (George W.),	"	"	Feb. 28, 1840,	Dis. to Ev. ch. N. P. Andover.	1744
1745 Sarah J. (Pearson) Pearson (George),	"	"			1745
1746 Hannah T. (Pearson) Bancroft (Alb- t.),	"	"			1746
1747 Alice S. French,	"	"	August 20, 1837,	Dis. to ch. Saxtonville.	1747
1748 Hannah (Shattuck) Midgely (James),	"	"	May 29, 1841,	Dis. to Christ ch. Andover.	1748
1749 Asa H. Brown,	Jan. 2, 1835,	From West ch. Andover.	April 6, 1846,	Dis. to form Free ch. Andover.	1749

Reg.	NAME.	Date of Reception.	Manner of Reception.	Date of Removal.	Manner of Removal.	
1750	Samuel G. Brown (D. C. 1831; A. T. S. 1837; Prof.; D. D.),	May 1, 1835,	Fr. ch. D. C. Hanover, N. H.	Oct. 24, 1841,	Dis. to ch. Hanover, N. H.	1750
1751	Elizabeth (Gilman) Brown (Rev. Francis D. D.),	"	"	"	Dis. to ch. Hanover, N. H.	1751
1752	Frederic A. Barton (D. C. 1832; Rev.),	"	"	Feb. 23, 1848,	Dis. to a new ch. Springfield.	1752
1753	Sophia (Hoyt) Barton (wid.),	"	"	Sept. 18, 1840,	Dis. to Appleton st. ch. Lowell.	1753
1754	David N. Rodgers,	July 12, 1835,	Profession of faith.	Nov. 2, 1842,	Dis. to Bro. Tab. ch. N. Y.	1754
1755	Simon Barrows,	"	"	Jan. 23, 1848,	Dis. to ch. Granby.	1755
1756	Deborah M. (Jenkins) Clark (Jotham A.),	"	"	Dec. 21, 1845,	Dis. to 1st ch. Lowell.	1756
1757	Hannah M. (Abbott) Abbott (J. Alfred),	Sept. 4, 1835,	Fr. ch. Moultonboro', N. H.	Jan. 17, 1839,	Exc. as long absent and unk'n.	1757
1758	Samuel Rodgers,	"	From ch. Holliston.	March 6, 1838,	Exc. See ch. Records.	1758
1759	Jesse Haven.	"	"	March 1839,	Dis. to ch. Collinsville, Ill.	1759
1760	Philander Bradley,	"	"	May 13, 1857,	Exc. See ch. Records.	1760
1761	Eliza (Mason) Brown,	Nov. 23, 1835,	From Bapt. ch. Andover.	Dec. 25, 1838,	Dis. to Ev. ch. N. P. Andover.	1761
1762	Adeline Whittemore (Harold),	July 8, 1838,	Profession of faith.	Nov. 6, 1838,	Dis. to ch. Y. C. New Haven, Ct.	1762
1763	Thomas E. Foster (Y. C. 1840; A. T. S. 1848),	"	"	May 13, 1838,	Removed.	1763
1764	Arthur J. G. Lalaune,	"	"	"	By death, before 1838.	1764
1765	Mary Wenzel,	"	"	"	Dis. to Bowdoin st. ch. Boston.	1765
1766	Henry Wenzel,	"	"	"	"	1766
1767	Joseph H. Adams,	Nov. 6, 1836,	From ch. W. R. C. Hudson, O.	"	"	1767
1768	Jonathan Swift,	Jan. 1, 1837,	From Leight st. ch. N. Y.	"	"	1768
1769	Sarah (McMurphy) Chickering (Jacob),	"	Fr. ch. Londonderry, N. H.	"	"	1769
1770	Mary (Clark) Cornell (James),	"	From ch. Tewksbury.	April 1, 1855,	By death, aged 57 years.	1770
1771	William H. Wardwell,	"	Profession of faith.	Nov. 10, 1838,	Dis. 1st Pres. ch. Brooklyn, N. Y.	1771
1772	Lydia A. Russell,	"	"	"	"	1772
1773	Anne (Tucker) Langstroth (Rev. L. L.),	March 5, 1837,	From 1st ch. New Haven, Ct.	1839,	Dis. to 2d ch. Greenfield.	1773
1774	Oliver D. Cooke,	"	Profession of faith.	Nov. 4, 1839,	Dis. to ch. South Dennis.	1774
1775	Rebecca A. (Dunn) Langstroth (John G.),	May 7, 1837,	From 1st Pres. ch. Phila.	March 5, 1841,	Dis. to Pres. ch. Pennington, N. J.	1775
1776	Serenio T. Abbot (A. C. 1833; A. T. S. 1838; Rev.),	"	"	"	"	1776
1777	Henry N. Wymann (A. C. 1845; L. L. B.),	July 2, 1837,	From ch. Th. Sem. Andover.	March 1, 1840,	Dis. to ch. Seabrook, N. H.	1777
1778	Sarah Smith (wid.),	"	Profession of faith.	Jan. 17, 1859,	Exc. as long absent and unk'n.	1778
1779	Sarah E. (Smith) Eastman (Rev. David),	"	From 1st ch. Exeter, N. H.	Feb. 16, 1840,	Dis. to ch. Leverett.	1779
1780	Nathan Hadlock,	Sept. 3, 1837,	From ch. Deerling, N. H.	April 22, 1838,	Dis. to Ham. st. ch. Bangor.	1780
1781	Ann Hadlock (Nathan),	"	"	"	Dis. to Ham. st. ch. Bangor.	1781

1782 Dinah Shattuck,	Sept. 3, 1837,	Profession of faith.	Dec. 16, 1838,	By death, aged 73 years.	1783
1783 Mary E. Hadden,	"	"	"	"	1784
1784 Martha S. (Flagg) Randall (Rev. Silas G.),	"	"	"	"	1785
1785 Esther M. Gould,	Jan. 7, 1838,	From ch. Tewksbury.	Jan. 25, 1847,	By death, aged 27 years.	1786
1786 Elizabeth (Simonds) French (Joseph),	"	From ch. Burlington.	April 14, 1838,	Dis. to ch. Tewksbury.	1787
1787 Eliza (Carter) Richardson (Sam'l I.),	"	From West ch. Andover.	April 28, 1838,	Dis. to ch. South Reading.	1788
1788 Susan (Carter) Chickering (Joshua),	"	"	June 27, 1838,	By death, aged 67 years.	1789
1789 Fanny (Noyes) Chickering (Wm. h.)	"	"	"	"	1790
1790 Martha Peters (wid.),	March 4, 1838,	From ch. South Reading.	June 5, 1846,	By death, aged 84 years.	1791
1791 Charles C. P. Moody,	"	From ch. Westboro'.	April 14, 1838,	Dis. to ch. Atkinson, N. H.	1792
1792 Frances (Evans) Moody (C. C. P.),	"	From West ch. Andover.	Feb. 2, 1838,	Dis. to ch. Atkinson, N. H.	1793
1793 Hermion Abbot,	"	"	April 27, 1838,	By death, aged 62 years.	1794
1794 Lydia [Farrington] Abbot (Hermion),	"	From ch. Th. Sem. Andover.	Feb. 14, 1847,	Dis. to ch. Epping, N. H.	1795
1795 Enoch Pearson,	May 6, 1838,	From ch. Tewksbury.	"	Dis. to ch. Epping, N. H.	1796
1796 Lydie Abbot (dau. of Hermion),	"	Profession of faith.	"	By death.	1797
1797 Fphebe T. [Doile] Pearson (Enoch),	"	"	"	"	1798
1798 Jane [Frost] Ballard (Charles),	"	"	"	"	1799
1799 Justin Carter,	"	"	"	"	1800
1800 Ezra Chandler,	"	"	"	Living in E. Sanbornton, N. H.	1801
1801 Benjamin F. Jaquith,	"	"	Sept. 29, 1849,	Dis. to Pilgrim ch. Boston.	1802
1802 Leonard B. Smith,	"	"	July 4, 1846,	Dis. to ch. Newmarket, N. H.	1803
1803 Elizabeth (Gowing) Sheldon (Henry),	"	"	"	By death.	1804
1804 Mary (Jaquith) Abbott (J. Alfred),	"	"	Dec. 8, 1832,	By death, aged 33 years.	1805
1805 Abigail F. Phelps,	"	"	August 3, 1842,	By death, aged 30 years.	1806
1806 Mary Clement,	"	"	June 29, 1846,	Dis. to Howard st. ch. Salem.	1807
1807 James Boutwell (D. C. 1836; A. T. S. 1840; Rev.),	Jan. 6, 1839,	Fr. Howard st. ch. Salem.	"	"	1808
1808 Charles P. Sweet,	Feb. 11, 1839,	From ch. Th. Sem. Andover.	June 8, 1842,	Dis. to ch. Brentwood, N. H.	1809
1809 Mary R. (Manning) Carter (Justin),	March 3, 1839,	Profession of faith.	April 16, 1842,	Dis. to ch. North Marshfield.	1810
1810 Sarah W. (Mears) Tucker (Wm. P.),	July 7, 1839,	"	"	Exc. See ch. Records.	1811
1811 Rushrod W. Abbot,	"	"	March 5, 1838,	Dis. Lawrence st. ch. Lawrence.	1812
1812 Mary (Cornell) Blood (Marshall),	"	"	Dec. 10, 1851,	"	1813
1813 Charlotte (Cornell) Smith (James M.),	"	"	"	Dis. to Mystic ch. Medford.	1814
1814 Clarissa A. (Abbot) Holt (Edward B.),	"	"	Jan. 1, 1838,	"	1815
1815 Amos Abbot,	"	"	"	"	1816
1816 Caleb Richardson, Jr.,	Sept. 1, 1839,	"	Jan. 7, 1849,	Dis. to West ch. Andover.	1817
1817 Lydia Blaban,	"	"	Jan. 17, 1859,	Exc. as long absent and unk'n.	1818
1818 Abby H. [Cutler] Abbott (Dea. Alb't),	"	From ch. Ashburnham.	"	"	1819
1819 Thaddeus P. Allen,	Nov. 3, 1839,	From ch. South Reading.	"	"	1820
1820 Timna (Evans) Allen (Thaddeus P.),	"	"	"	"	1821
1821 Elizabeth A. Eaton (Rev. Peter S.),	"	From ch. Amesbury.	Dec. 10, 1843,	Dis. to Winn. ch. Chelsea.	1822

Reg.	NAME.	Date of Reception.	Manner of Reception.	Date of Removal.	Manner of Removal.	
1822	Sarah F. (Swift) Hall (Rev. Jeffries),	Nov. 3, 1839,	From ch. Hopkinton.	April 5, 1854,	By death.	1822
1823	Elizabeth Abbott,	"	From ch. Wilton, N. H.	Oct. 29, 1848,	Dis. ch. E. Bradford (Groveland)	1823
1824	Mary J. (Abbott) Greenough (Eben.),	"	Fr. Pres. ch. Londonderry,	May 18, 1859,	Dis. to ch. Rochester, N. H.	1824
1825	Andrew Patten,	"	Ireland.	"	Dis. to ch. Rochester, N. H.	1825
1826	Jane (Miller) Patten (Andrew),	Dec. 17, 1839,	Profession of faith.	Jan. 4, 1840,	By death, aged 68 years.	1826
1827	Lydia Dodge (Enos),	Jan. 5, 1840,	"	Jan. 6, 1851,	By death, aged 91 years.	1827
1828	Edward West,	"	"	Dec. 20, 1843,	Dis. to ch. Hookset, N. H.	1828
1829	Stephen Ballard,	"	"	"	"	1829
1830	Mehitabel G. (Foster) Abbott (Daniel P.),	"	"	Dec. 26, 1852,	Dis. to let ch. Reading.	1830
1831	Isabella (White) Stiekney (Wm.),	"	"	Dec. 18, 1846,	Dis. to ch. Norway, Me.	1831
1832	Phoebe L. (Frost) Shed (Horsley),	"	"	"	"	1832
1833	Joseph Cummings (Dea. 1846),	"	From Ev. ch. N. P. Andover.	Dec. 2, 1845,	By death, aged 63 years.	1833
1834	Mary (Plummer) Poor (Stephen) Cummings (Dea. Joseph),	"	"	Dec. 4, 1842,	Dis. to let ch. Colchester, Ct.	1834
1835	Abigail Morris,	March 1, 1840,	From ch. Kent, Ct.	April 13, 1845,	Dis. to Presb. ch. Niagara, N. Y.	1835
1836	Jonathan G. Callahan,	May 3, 1840,	Profession of faith.	Sept. 21, 1857,	Dis. to a new ch. Cambridge.	1836
1837	William Pierce,	"	From Park st. ch. Boston.	March 2, 1853,	Dis. to ch. Th. Sem. Andover.	1837
1838	Ellen (Freuties) Pierce (Wm.),	"	From 2d ch. E. Windsor, Ct.	Nov. 22, 1843,	Living in Lawrence.	1838
1839	Caroline (Thelps) Taylor (Rev. J. L.),	"	From West ch. Andover.	"	Dis. to Mt. Vernon ch. Boston.	1839
1840	Hannah (Chandler) Griffin (Joshua),	"	Fr. Appleton st. ch. Lowell.	July 1, 1859,	Exc. See ch. Records.	1840
1841	Sarah A. (Jones) Abbott (Hartwell B.),	"	Profession of faith.	April 6, 1846,	Dis. to form Free ch. Andover.	1841
1842	Charlotte O. (Abbott) Van Ever (Alex.),	"	"	May 6, 1852,	Dis. to ch. Winchester.	1842
1843	John H. Manning,	July 5, 1840,	Fr. South ch. Concord N. H.	Jan. 1, 1858,	Dis. to Mystic ch. Medford.	1843
1844	Josiah H. Currier,	"	Profession of faith.	Feb. 28, 1845,	Exc. See ch. Records.	1844
1845	Henry F. Barnard,	"	"	Sept. 23, 1847,	By death, aged 26 years.	1845
1846	Stephen A. Holt (B. C. 1846; A. T. S. 1849; Dea.),	"	"	July 8, 1857,	Living in Phillipston.	1846
1847	Edward B. Holt,	Sept. 13, 1840,	"	"	Dis. to Ev. ch. N. Andover.	1847
1848	Asa A. Abbot,	"	"	"	"	1848
1849	Derby McGarry,	"	"	"	"	1849
1850	Lydia (Holt) Holt (Moses),	"	"	"	"	1850
1851	Jane B. Phelps,	"	"	"	"	1851
1852	Priscilla F. (Phelps) Guttersen (Geo.),	"	"	"	"	1852
1853	Susan H. (Hatch) Searles (Joshua H.),	"	"	"	"	1853
1854	Eunice (Higgins) Abbott (John L.),	"	"	"	"	1854
1855	Octavia S. Wardwell,	"	"	"	"	1855

1856	Elizabeth L. (Noyes) Abbott (Nath. B.),	Sept. 13, 1840,	Profession of faith.	Jan. 26, 1845,	1856	Dia. to ch. North Reading.
1857	Martha F. (Case) Flint (James),	"	From ch. North Reading.	Feb. 7, 1858,	1857	Dia. to Shep. ch. Cambridge.
1858	John C. Allen.	Nov. 1, 1840,	Profession of faith.	"	1858	Dia. to Shep. ch. Cambridge.
1859	Hannah (Blunt) Allen (John C.),	"	"	"	1859	By death, aged 25 years.
1860	Henry E. Hayward,	"	"	May 1, 1842,	1860	Dia. to Ev. ch. N. P. Andover.
1861	Theresa (Miller) Lewis (John),	"	"	Jan. 21, 1844,	1861	Dia. to Win. ch. Charlestown.
1862	Maria (Berry) Greenbank,	"	"	July 3, 1857,	1862	Dia. to ch. of the Puritans, N. Y.
1863	Elizabeth K. (Russell) Morse (William B.),	"	"	Jan. 13, 1855,	1863	Laying in Northbridge.
1864	Elizabeth Dickinson,	"	"	Nov. 19, 1852,	1864	By death, aged 28 years.
1865	Mary B. (Gould) Safford (Rev. Geo. B.),	"	"	June 8, 1844,	1865	Dia. to form Leyden Chap. ch. Boston.
1866	Lydia E. (Holt) Russell (Samuel),	"	"	"	1866	"
1867	John Merrill,	"	"	"	1867	"
1868	Joel Phelps,	Jan. 3, 1841,	"	"	1868	"
1869	Sylvester Stanley,	"	"	"	1869	"
1870	Jonathan Towle,	"	"	"	1870	"
1871	Mary A. (Manning) Barnard (H. F.),	"	"	April 30, 1854,	1871	Dia. to ch. South Reading.
1872	Rebecca J. (Manning) Barnard (H. F.),	"	"	April 6, 1846,	1872	Dia. to form Free ch. Andover.
1873	Ann E. Whittier,	"	"	Feb. 7, 1858,	1873	Dia. to Free ch. Andover.
1874	Esther G. Brown,	"	"	"	1874	Dia. to ch. Tewksbury.
* 1875	Thomas E. Foster (Y. C. 1840; A. T. S. 1848),	"	Fr. ch. Y. C. New Haven, Ct.	May 16, 1853,	"	"
1876	George L. Abbott,	March 7, 1841,	Profession of faith.	March 17, 1851,	1875	By death, aged 30 years.
1877	Dorcas Abbott,	"	"	"	1876	"
1878	Hannah Abbott,	"	"	"	1877	"
1879	Mary B. Hunt,	"	"	"	1878	"
1880	Hannah J. Hunt,	"	"	"	1879	"
1881	Phoebe N. (Abbot) Palmer (Dan'l W.),	May 1, 1841,	From ch. Amherst.	"	1880	Living in Kansas.
1882	Eliza M. (Bodie) Upton (Edward C.),	July 4, 1841,	Fr. Relief ch. Harwick, Scot.	Oct. 19, 1851,	1881	Dia. to ch. Salisbury.
1883	Walker Murray,	"	Fr. U. S. ch. Harwick, Scot.	Jan. 17, 1859,	1882	Dia. to ch. Salisbury.
1884	Christian (Morrison) Murray (Walter),	"	Fr. Relief ch. Harwick, Scot.	"	1883	Exc. as long absent and unk'n.
1885	John Hall,	"	Fr. Relief ch. Harwick, Scot.	Sept. 22, 1850,	1884	Exc. as long absent and unk'n.
1886	Mary B. Hall (John),	"	Fr. Pres. ch. Wilton, Scot.	"	1885	Exc. as long absent and unk'n.
1887	Janet Hall,	"	Fr. Pr. ch. Knorrhead, Ireld.	"	1886	Dia. to ch. Saugus.
1888	William Britton,	"	From Bowd. st. ch. Boston.	"	1887	Dia. to ch. Saugus.
1889	Jane (Patten) Britton (William),	March 6, 1842,	From Pres. ch. LaPorte, Ind.	Sept. 6, 1846,	1888	Dia. Laf. st. Pr. ch. Buffalo, N. Y.
1890	Edward Taylor (Dea. 1857),	May 1, 1842,	From 1st ch. Amherst.	May 1, 1852,	1889	Dia. to Central ch. Lawrence.
1891	Nathaniel R. Strong,	"	Profession of faith.	April 18, 1847,	1890	Dia. to ch. Brunswick.
1892	Anna Upton,	"	"	"	1891	"
1893	Charlotte M. (Newman) Boody (Prof. Henry H.),	"	"	"	1892	"



Beg.	NAME.	Date of Reception.	Manner of Reception.	Date of Removal.	Manner of Removal.	
1894	Esther A. (Ward) Hilton (Wm. H.),	May 1, 1842,	Profession of faith.		Living in Boston.	1894
1895	Eliza E. (Parrham) Cummings (Henry),	July 3, " "	" "		Living in Gloucester.	1895
1896	Esther J. D. Abbot,	July 17, 1842,	From ch. Norway, Me.			1896
1897	Catharine Wilkins,	Nov. 6, 1842,	Profession of faith.		Rem. before 1848.	1897
1898	Samuel Marshall,	Jan. 1, 1843,	" "	Sept. 4, 1843,	Dia. to South ch. Salem.	1898
1899	Henry W. Abbot,	" "	" "	July 6, 1853,	Dia. Lawrence st. ch. Lawrence.	1899
1900	Mencles C. Andrews,	" "	" "	Sept. 4, 1846,	Dia. to South ch. Salem.	1900
1901	Mary (Davis) Marshall (Samuel),	" "	From ch. London, N. H.	April 30, 1854,	Dia. to ch. South Reading.	1901
1902	Almira (Emery) Towle (Jonathan),	May 7, 1843,	From ch. Methuen.	Nov. 2, 1851,	Dia. Lawrence st. ch. Lawrence.	1902
1903	Leonard Wheeler,	" "	" "	" "	Dia. Lawrence st. ch. Lawrence.	1903
1904	Persis (Sargent) Wheeler (Leonard),	" "	From ch. Hampstead, N. H.	Nov. 8, 1848,	Exc. See ch. Records.	1904
1905	Herman F. Tewksbury,	" "	Fr. Christ ch. Andover.	" "	" "	1905
1906	Eliza A. (Frye) Abbott (Henry W.),	July 9, 1843,	Profession of faith.	Oct. 23, 1847,	Dia. to Pres. ch. Staunton, Va.	1906
1907	James E. New,	" "	From Grace ch. Boston.	(Oct. 25, 1856,	By death, aged 74 years.	1907
1908	Anna Ames,	" "	From 1st Presb. ch. Brooklyn, N. Y.	Oct. 22, 1848,	Dia. to ch. Brighton.	1908
1909	Sarah C. New,	" "	" "	" "	" "	1909
1910	William H. Wardwell,	" "	" "	Oct. 19, 1851,	Dia. to Eliot ch. Roxbury.	1910
1911	Sophia M. (Eames) Wardwell (W. H.),	" "	" "	Oct. 20, 1848,	By death, aged 28 years.	1911
1912	Benjamin Gleason,	Sept. 3, 1843,	Profession of faith.	Feb. 13, 1852,	By death, aged 71 years.	1912
1913	Persis (Frye) Edison (Elijah),	" "	From ch. South Reading.	Sept. 21, 1857,	Dia. to form ch. N. Cambridge.	1913
1914	Zoa (Clark) Mann (John),	Nov. 3, 1843,	From ch. Tewksbury.	Dec. 31, 1854,	Dia. to ch. Ballard Vale.	1914
1915	Hannah (Newman) Fay (Rev. Samuel A.),	" "	" "	" "	" "	1915
1916	Sarah P. Newman,	Jan. 5, 1844,	From ch. Monson.	April 22, 1857,	Dia. to 1st ch. Amherst.	1916
1917	Helen Morrison (Alexander),	May 5, 1844,	From U. Sec. ch. Scotland.	April 18, 1847,	Dia. to ch. Brunswick, Me.	1917
1918	Mary Morrison,	" "	" "	Dec. 31, 1854,	Dia. to form ch. Ballard Vale.	1918
1919	Helen Winthrop (Thomas),	" "	" "	Dec. 16, 1844,	Dia. to form ch. Ballard Vale.	1919
1920	Sarah B. (Bailey) Merrill (Laban),	Sept. 1, 1844,	Profession of faith.	" "	By death, aged 25 years.	1920
1921	Emily T. (Gould) Merchant (Crowell),	" "	" "	Nov. 8, 1846,	By death, aged 85 years.	1921
1922	Sophia (Kimball) Tuttle (Charles),	" "	" "	" "	" "	1922
1923	Caroline Flagg,	" "	" "	July 1, 1849,	Dia. to 1st ch. Woburn.	1923
1924	Caroline (Abbott) Gage (Gavin R.),	" "	" "	May 2, 1851,	Dia. to ch. Shelburne Falls.	1924
1925	Charlotte M. (Holt) Bronson (Rev. George F.),	" "	" "	Before 1855,	Dia. to Meth. ch. Lawrence.	1925
1926	Phoebe E. Abbot,	" "	" "	March 25, 1849,	Dia. to ch. Tewksbury.	1926
1927	Julia A. (Faulkner) Clay (Henry),	" "	" "	" "	" "	1927
1928	Eliza (Kittredge) Manning (James M.),	" "	" "	" "	" "	1928

1929	Frances M. (Sherman) Jones (A. B.), Lauren.	Sept. 1, 1844,	Profession of faith.	April 27, 1851,	Dis. to ch. Manchester, Ct.	1929
1930	Hannah S. (Van Ingen) Armsby (Rev. Lauren).	"	"	Sept. 6, 1846,	Dis. to ch. Chester, N. H.	1930
1931	Gertrude Van Ingen,	"	"	April 27, 1851,	Dis. to ch. E. Hartford, Ct.	1931
1932	Mark Newman, 2d,	"	"	May 4, 1849,	Dis. to new ch. Ireland Depot.	1932
1933	Charles N. Ingalls,	"	"	Feb. 25, 1846,	Dis. High st. ch. Portland, Me.	1933
1934	Hartwell B. Abbott,	"	"	Sept. 23, 1849,	Dis. to ch. Y. C. New Haven, Ct.	1934
1935	Ann M. Mitchell (B. C. 1849; B. T. S.; Rev.),	Nov. 3, 1844,	Profession of faith.	Oct. 26, 1845,	Living in Ballard Vale.	1935
1936	Israel Berry,	"	From ch. Middleton.	Nov. 28, 1846,	By death, aged 21 years.	1936
1937	Serena [Town] Berry (Israel),	"	"	May 16, 1853,	By death, aged 19 years.	1937
1938	Sarah Gould,	"	"	April 22, 1857,	Dis. to Free ch. Andover.	1938
1939	Jonathan L. Noyes (Y. C. 1851),	Nov. 3, 1844,	Profession of faith.	May 11, 1861,	Dismissed.	1939
1940	I. Octavius Blunt,	"	"	Dec. 31, 1864,	Dis. to Ev. ch. N. P. Andover.	1940
1941	Persis M. Blunt,	"	"	April 6, 1846,	By death, aged 23 years.	1941
1942	Caroline M. Abbott,	"	"	Jan. 17, 1859,	Dis. to form ch. Ballard Vale.	1942
1943	Lucy C. (Abbott) Holt (Samuel B.),	"	"	April 21, 1850,	Dis. to form Free ch. Andover.	1943
1944	Abby A. Jaquith,	"	"	Feb. 20, 1848,	Dis. to form Free ch. Andover.	1944
1945	Dorcas J. Jaquith,	"	"	Nov. 22, 1846,	Exc. as long absent and unkn'n.	1945
1946	Abigail B. Carter,	"	"	August 4, 1850,	Exc. as long absent and unkn'n.	1946
1947	Caroline (Trull) Abbot (Samuel),	Jan. 5, 1845,	"	Jan. 18, 1846,	Dis. to ch. Middleton.	1947
1948	Mary W. (Noble) Munroe (Isaac),	"	"	April 21, 1850,	Dis. to Winter st. ch. Boston.	1948
1949	Hannah A. (Holt) Cummings (Daniel),	"	"	Feb. 20, 1848,	Dis. to N. ch. Portsmouth, N. H.	1949
1950	Lucy J. (Chandler) Furber (Henry),	"	"	Nov. 22, 1846,	Dis. to N. ch. Portsmouth, N. H.	1950
1951	Mary K. Chandler,	"	"	August 4, 1850,	Dis. to Essex st. ch. Boston.	1951
1952	Nathan Chandler,	"	"	Jan. 18, 1846,	Dis. to 4th ch. Lowell.	1952
1953	Dorcas Chandler,	"	"	April 21, 1850,	By death, aged 38 years.	1953
1954	William C. Donald,	"	"	Feb. 20, 1848,	By death, aged 30 years.	1954
1955	Agnes (Smart) Donald (William C.),	"	"	Nov. 22, 1846,	Dis. to 1st ch. Reading.	1955
1956	Charles Scott,	"	"	Dec. 26, 1852,	Dis. to 1st ch. Reading.	1956
1957	Janet [Murray] Scott (Charles),	March 2, 1845,	Profession of faith.	"	"	1957
1958	Dudley Trow, Jr.,	"	"	"	"	1958
1959	D. Maria Chaffin,	"	"	"	"	1959
1960	Jeremiah S. Young (A. T. S. 1839; Rev.),	"	"	"	"	1960
1961	Harriet F. [Marland] Young (Rev. J. S.),	"	"	"	"	1961
1962	Hannah [Kimball] Bowers [Lanke],	"	"	"	"	1962
1963	Luke K. Bowers,	"	"	"	"	1963
1964	Charlotte R. Becket, [wid.],	"	"	"	"	1964
1965	Caroline T. [Webster] Dolloff (John),	Jan. 4, 1848,	"	"	"	1965
1966	Eliza R. [Hayward] Howard (John B.),	March 1, 1846,	"	"	"	1966
1967	Sarah M. [Stevens] Abbot (Geo. L.),	May 3, 1846,	"	"	"	1967
1968	William Stickney,	July 6, 1846,	"	"	"	1968

Reg.	NAME.	Date of Reception.	Manner of Reception.	Date of Removal.	Manner of Removal.	
1969	Martha A. (Jones) Grout (Rev. Samuel N.)	Nov. 1, 1946,	Profession of faith.	March 21, 1862,	Dis. to Pres.ch. Franklin, Tenn.	1969
1970	Sarah [Tuttle] Farnham (John C.)	"	Fr. ch. Charlestown, N. H.	April 14, 1863,	Dis. to 1st ch. Cambridge.	1970
1971	Asa Farwell (M. C. 1838; A. T. S. 1842; Rev. 1863)	Jan. 3, 1847,	From ch. Dorset, Vt.	July 6, 1853,	Dis. to ch. West Haverhill.	1971
1972	Hannah [Sexton] Farwell (Rev. Asa)	"	From 1st ch. Springfield.	Sept. 4, 1848,	By death, aged 32 years.	1972
1973	Rhoda [Bacheider] Abbot (Sylvester)	"	From ch. Seabrook, N. H.	"	"	1973
1974	Elizabeth C. Holt,	March 7, 1847,	Profession of faith.	Jan. 2, 1857,	Dis. to ch. Tipton, Iowa.	1974
1975	Martha A. (Holt) McNeil (C. G.)	July 4, 1847,	From ch. Greenfield, N. H.	Dec. 31, 1854,	Dis. to form ch. Ballard Vale.	1975
1976	Phoebe [Foster] Cummings (Dea. Jos.)	"	Profession of faith.	"	"	1976
1977	Mary A. [Murray] Winning (Alex.)	Nov. 7, 1847,	Fr. 1st ch. Manchester, N. H.	"	"	1977
1978	William Abbott,	"	"	"	"	1978
1979	Sarah J. [Abbot] Abbott (William)	Jan. 2, 1848,	From Ham. st. ch. Bangor.	Jan. 7, 1849,	Dis. to 3d Pres. ch. Chicago, Ill.	1979
1980	Daniel H. Temple (A. C.; Rev.)	"	From 1st ch. Milton.	"	"	1980
1981	Almena [Jacobs] Swift (Nathl.)	"	From ch. Wenham.	"	"	1981
1982	Hannah F. [Abbot] Mansfield (Rev. D.)	"	"	"	"	1982
1983	Lacy C. [Moore] Shattuck (Peter) Foster (Thomas C.)	May 7, 1848,	From West ch. Andover.	Feb. 22, 1852,	Dis. to ch. Milford.	1983
1984	Ziba Parkhurst,	"	From 6th st. ch. New York.	"	Dis. to ch. Milford.	1984
1985	Sophronia Parkhurst (Ziba),	"	"	"	Dis. to ch. Milford.	1985
1986	Sarah A. Parkhurst,	"	"	"	Dis. to ch. Milford.	1986
1987	Francina [Parkhurst] Garrette (Rev. E. Y.)	"	"	"	"	1987
1988	Austin Parkhurst,	"	"	"	"	1988
1989	John C. Gilman,	"	"	Feb. 15, 1852,	Dis. to Winth. ch. Charlestown.	1989
1990	Lovina M. Gilman (John C.)	"	From ch. Tuffonboro' N. H.	Jan. 10, 1850,	Dis. to Central ch. Lawrence.	1990
1991	Sarah A. Holt,	"	Profession of faith.	Jan. 25, 1851,	Dis. to Central ch. Lawrence.	1991
1992	Sarah E. (Foster) Culver (Howard G.)	July 2, 1848,	"	By death, aged 26 years.	"	1992
1993	Charlotte A. (Foster) Wheaton (Rev. Levi)	"	"	March 21, 1852,	Dis. to Pres. ch. Hopkinton, N. Y.	1993
1994	Ann Wilkins,	Sept. 3, 1848,	From West ch. Andover.	July 6, 1856,	Dis. to West ch. Gloucester.	1994
1995	Eliza (Moore) Russell (Abiel),	Nov. 5, 1848,	From ch. Blinfield, Mich.	"	Living at Concord.	1995
1996	Joseph Winfield,	Jan. 7, 1849,	From West ch. Andover.	"	"	1996
1997	Henry B. Holmes (Rev.)	"	From 5th As. Ref. ch. N. Y.	Sept. 1852,	Dis. to ch. Th. Sem. Andover.	1997
1998	Harriet Holmes (Rev. H. B.)	"	From ch. Auburn.	"	Dis. to ch. Th. Sem. Andover.	1998
1999	Elizabeth A. Holmes,	"	Profession of faith.	"	Dis. to ch. Th. Sem. Andover.	1999
2000	Hannah T. Holmes,	"	"	"	Dis. to ch. Th. Sem. Andover.	2000
2001	"	"	"	"	Dis. to ch. Th. Sem. Andover.	2001

2002	Elizabeth Wilkins Newman (Mark 2d),	March 4, 1849,	From ch. Middleton.	May 2, 1856,	Dis. to ch. Th. Sem. Andover.	2003
2003	Melithabel H. [Ingalls] Abbott (Asa A.),	July 1, 1849,	From 1st ch. N.Y. Andover.	"	Dis. to ch. Th. Sem. Andover.	2004
2004	Warren F. Draper (A. C. 1847),	Nov. 4, 1849,	From ch. Dedham.	"	Dis. to ch. Th. Sem. Andover.	2005
2005	Irene P. [Rowley] Draper (W. F.),	"	"	"	Dis. to ch. Th. Sem. Andover.	2006
2006	Elizabeth P. Russell,	"	"	"	Dis. to ch. Th. Sem. Andover.	2007
2007	J. Alfred Abbott,	Jan. 6, 1850,	Fr. Meth. ch. Andover.	Jan. 20, 1856,	Dis. to ch. Great Falls, N. H.	2008
2008	C. Grenville McNeill,	March 8, 1850,	Profession of faith.	Jan. 2, 1857,	Dis. to ch. Tipton, Iowa.	2009
2009	Jane G. (Abbott) Dodge (William A.),	May 5, 1850,	Fr. Pr. ch. New Boston, N. H.	March 2, 1853,	Dis. to ch. Barre, Vt.	2010
2010	Anna E. (Jones) Jones (Hezekiah),	"	Profession of faith.	"	Dis. to ch. Bloomfield, Me.	2011
2011	Hannah M. (Jones) Manning (Sol.),	"	"	March 2, 1853,	Dis. to Presb. ch. Bedford, N. H.	2012
2012	Sarah A. (Noves) Doyle (Dr. John),	July 7, 1850,	From Kirk st. ch. Lowell.	"	Dis. to ch. Bedford, N. H.	2013
2013	John Aiken (D. C.; Hon.; Dea.),	"	"	"	Dis. to ch. Bedford, N. H.	2014
2014	John Aiken (D. C.; Hon.; Dea.),	"	"	"	Dis. to ch. Bedford, N. H.	2015
2015	Mary M. (Appleton) Aiken (John),	May 4, 1851,	From ch. in Lynnfield.	Dec. 31, 1854,	Dis. to form ch. Ballard Vale.	2016
2016	Eliza McMurphy,	July 6, 1851,	From 1st ch. Derry, N. H.	Sept. 4, 1856,	By death, aged 35 years.	2017
2017	Margaret F. McGinty (James),	"	Profession of faith.	Dec. 31, 1854,	Dis. to form ch. Ballard Vale.	2018
2018	Miner G. Pratt (M. C. 1823; A. T. S.	Nov. 2, 1851,	From ch. Auburn.	Oct. 25, 1852,	Dis. to ch. Th. Sem. Andover.	2019
2019	1826; Rev.),	"	"	"	Dis. to ch. Th. Sem. Andover.	2020
2020	Caroline (Drury) Pratt (Rev. M. G.),	"	Fr. Brainerd Pres. ch. N. Y.	August 12, 1857,	Dis. form ch. of the Unity S. Bos.	2021
2021	John D. Flagg,	"	Profession of faith.	"	Dis. form ch. of the Unity S. Bos.	2022
2022	Caroline W. (Lothrop) Flagg (J. D.),	"	"	"	Dis. form ch. of the Unity S. Bos.	2023
2023	Rhoda J. (Luscomb) Foster (Wm. H.),	"	"	"	Dis. form ch. of the Unity S. Bos.	2024
2024	Julia A. Gould,	"	"	"	Dis. form ch. of the Unity S. Bos.	2025
2025	Sarah S. (Lovejoy) Sawyer (Fred.),	"	"	Dec. 16, 1857,	Dis. form ch. of the Unity S. Bos.	2026
2026	Caroline E. (Pratt) Maxwell (Thomp-	"	"	"	Dis. form ch. of the Unity S. Bos.	2027
2027	son C.),	"	"	"	Dis. form ch. of the Unity S. Bos.	2028
2028	Thomas Mann,	Jan. 4, 1852,	From ch. Great Falls, N. H.	March 1, 1854,	Dis. to ch. Milford, N. H.	2029
2029	Harrison Douglas,	"	From Cent. ch. Lawrence.	"	Dis. to Pres. ch. Geneva, N. Y.	2030
2030	Sarah J. Jones,	"	Profession of faith.	Oct. 19, 1853,	Dis. to 1st ch. Cambridgeport.	2031
2031	Mary A. [Sexton] Farwell (Rev. Asa),	March 7, 1852,	From South ch. Springfield.	"	Dis. to 1st ch. Cambridgeport.	2032
2032	Elizabeth Conklin,	"	Fr. ch. Hamptonboro, N. Y.	July 6, 1853,	Dis. to ch. West Haverhill.	2033
2033	George Badger (Y. C.),	"	Profession of faith.	April 28, 1853,	Dis. to Central ch. Lawrence.	2034
2034	William Badger (Y. C.),	"	"	April 30, 1851,	Dis. to ch. Y. C. New Haven, Ct.	2035
2035	Fitz William Rogers,	May 2, 1852,	From ch. Grantville.	"	Dis. to ch. Y. C. New Haven Ct.	2036
2036	Mary (Coombs) Rogers (Fitz William),	"	Profession of faith.	Sept. 1852,	Dis. to ch. Y. C. New Haven Ct.	2037
2037	Harriet B. (Holmes) Windsor (Rev. W.),	"	"	"	Dis. to ch. Y. C. New Haven Ct.	2038
2038	Rebecca L. Allen,	July 4, 1852,	"	"	Dis. to ch. Y. C. New Haven Ct.	2039
2039	Edizabath S. Holt,	"	"	"	Dis. to ch. Y. C. New Haven Ct.	2040
2040	Lois A. (Bachelard) Manning (John H.),	Nov. 7, 1852,	From ch. Warren.	Feb. 1, 1854	Dis. to Shawmut ch. Boston.	2041
2041	Caroline L. (Sprague) Smith (Rev. Chas.),	Jan. 2, 1853,	Profession of faith.	"	Dis. to Shawmut ch. Boston.	2042
2042	Emma F. Abbot,	March 6, 1853,	"	"	Dis. to Shawmut ch. Boston.	2043
2043	Mary Arnold [Mrs. h.	"	"	"	Dis. to Shawmut ch. Boston.	2044

Reg.	NAME.	Date of Reception.	Manner of Reception.	Date of Removal.	Manner of Removal.	
2042	Clara A. (Woodbridge) Dean (Amos),	March 30, 1853,	From ch. Middleton.	Jan. 27, 1858,	Dis. to Bapt. ch. Lawrence.	2042
2043	Martina J. Upton,	April 13, 1853,	From West ch. Andover.			2043
2044	Mary [Pingree] Hazen (Hon. N. W.),	July 3, 1853,	From ch. Georgetown.	Dec. 16, 1857,	Dis. to 2d ch. Biddeford, Me.	2044
2045	John F. Stearns	"	Profession of faith.			2045
2046	John F. Aiken (D. C. 1853),	"	"			2046
2047	Stephen Tracy (M. D.),	August 24, 1853,	From Calv. ch. Worcester.			2047
2048	Alice H. [Dana] Tracy (Dr. Stephen),	"	"			2048
2049	Sophia Carlton,	"	"			2049
2050	Sarah J. Carlton,	"	From ch. N. P. Andover.			2050
2051	Samuel Peabody [D. C. 1803; Esq.],	Nov. 2, 1853,	From ch. Tamworth, N. H.			2051
2052	Abigail [Wood] Peabody (Samuel),	"	"			2052
2053	Abby H. Peabody,	"	"			2053
2054	Sarah J. Peabody,	"	"			2054
2055	Martina E. Tracy,	April 19, 1854,	From ch. Windsor, Vt.			2055
2056	Henry P. Sweetser (Dea.),	Nov. 8, 1855,	From 1st ch. Charlestown.			2056
2057	Sarah M. [Sweetser] Sweetser (H. P.),	"	Profession of faith.			2057
2058	Charles C. Blunt,	Jan. 20, 1856,	"			2058
2059	Thaddeus H. Brown Y. C.),	"	"			2059
2060	Adolf M. Leve (H. U.),	"	"			2060
2061	Elsie E. (Frye) Miles (Rev. Edw. C.),	"	"			2061
2062	Josephine H. Frye,	"	"			2062
2063	Mary E. Johnson,	"	"			2063
2064	Lucinda J. Russell,	"	"			2064
2065	Sarah M. Sweetser,	"	"			2065
2066	Elmira Jones,	"	"			2066
2067	Mary S. Manning,	"	"			2067
2068	Harmony [Brewster] Taylor (Jona.),	"	From ch. Westfield.			2068
2069	Sarah A. [Comstock] Mear (Rev. Geo.),	"	From ch. Centrebrook, Ct.			2069
2070	Josiah W. Turner [E. W. T. S. 1836; Rev. 1837],	March 2, 1856,	Fr. High st. ch. Portland.			2070
2071	Almena W. [Grant] Turner (Rev. J. W.),	"	"			2071
2072	Frances M. Grant,	"	"			2072
2073	Sophia [Cochran] Bailey [Dan'l] Blood (Rogers),	May 2, 1856,	From West ch. Andover.			2073
2074	Susanna [Barker] Johnson (Samuel),	May 4, 1856,	From 1st ch. N. P. Andover.			2074
2075	Mary A. [Billings] Abbot (Geo. L.),	"	Profession of faith.			2075
2076	Daniel H. Atwood,	July 6, 1856,	From West ch. Andover.	April 28, 1858,	Dis. to Wint. st. ch. Haverhill.	2076
2077	Elsie [Houston] Frye (James),	"	"			2077

2078	Elizabeth C. [Holt] Moorar (Herman),	July 6, 1856,	From 1st ch. Marblehead.		2078
2079	Abigail [Holt] Chamberlain [Ephraim],	"	From ch. Albany, Me.		2079
2080	George Moorar (W. C. 1851; A. T. S. 1855; Rev. 1855),	"	Fr. ch. Th. Sem. Andover.		2080
2081	James Means (R. C. 1833; A. T. S. 1838; Rev. 1840),	August 13, 1856,	From Union ch. Groton.	March 2, 1859,	2081
2082	Elizabeth P. [Johnson] Means (Rev. J.),	"	From ch. Indian Orchard		2082
2083	Hariet [Belknap] Willard (Geo. W.),	Jan. 2, 1857,	From 1st Bapt. ch. Salem.		2083
2084	Lydia M. Northey,	Jan. 4, 1857,	Profession of faith.	Nov. 5, 1858,	2084
2085	Rebecca D. Traay,	"	"		2085
2086	Anos W. Abbot.	"	"		2086
2087	Susanna [Cummings] Moorar (Benj.),	March 1, 1857,	From West ch. Andover.		2087
2088	Hannah [Kelsey] Jones (Willard),	April 16, 1857,	From ch. Methuen.		2088
2089	Ralph H. Chandler (Dea.),	May 3, 1857,	From Ev. ch. N. Andover.		2089
2090	Mary [Kimball] Chandler (Dea. R. H.),	"	Fr. 1st ch. Manchester, N. H.		2090
2091	Holbrook Chandler [Dea.]	"	"		2091
2092	Margaret [Burrows] Chandler (Dea. H.),	"	From Ev. ch. N. Andover.	March 17, 1858.	2092
2093	George N. White,	"	Profession of faith.		2093
2094	John C. Heymer,	"	"		2094
2095	Caroline M. [Stevens] Heymer (J. C.),	"	"		2095
2096	Sarah C. Mason,	"	"		2096
2097	Matilda M. (Radcliff) Gould (Ansel),	"	"	July 6, 1859,	2097
2098	Lydia A. Tucker,	"	"		2098
2099	Mary R. Tucker,	"	"		2099
2100	Margaret E. Wardwell,	"	"		2100
2101	Eliza P. [Williams] Corse (William),	July 6, 1857,	Fr. Mt. Vernon ch. Boston.		2101
2102	Hezekiah Jones,	"	From ch. Bloomfield, Me.		2102
2103	Anna E. [Jones] Jones (Hezekiah),	"	"		2103
2104	Hannah M. [Morse] Gleason (Gamaliel),	"	From Baptist ch. Andover.		2104
2105	Emily [Noyes] Shannon (Daniel),	"	"		2105
2106	Mary M. [Aiken] Ripley (George),	"	Profession of faith.	March 10, 1858,	2106
2107	Edward Carter,	"	"		2107
2108	Hannah M. Chickering,	"	"		2108
2109	Horace P. Beard,	"	"		2109
2110	Ellen F. [Manning] Allen (Wm. A.),	"	"		2110
2111	John N. Voorhes,	"	"		2111
2112	Sarah C. Waldo,	"	"		2112
2113	Myra J. [Day] Bodwell (Henry A.),	Sept. 6, 1857,	From ch. Methuen.	May 20, 1859,	2113
2114	Sarah J. [Chaney] Bixby (John),	Nov. 1, 1857,	Profession of faith.		2114
2115	Anstee Abbot,	Jan. 1, 1858,	Fr. N. ch. Portsmouth, N. H.	Nov. 6, 1858,	2115
2116	Lucy J. [Holt] Elunt (Charles C.),	"	From 13th st. Pr. ch. N. Y.		2116
2117	Charles Tutts,	"	Fr. Mt. Vernon ch. Boston.		2117

Dia. to ch. W. Lebanon, N. H.  
Dia. to ch. W. Lebanon, N. H.  
Dia. to 1st Baptist ch. Salem.

Dia. to ch. Francess town, N. H.

Dia. to ch. Topsfield.

Dia. to Pearl st. ch. Hartford, Ct.

By death, aged 37 years.  
Dia. to ch. West Newton.

Reg.	NAME.	Date of Reception.	Manner of Reception.	Date of Removal.	Manner of Removal.
2118	Nathan Ellis,	March 3, 1868,	From ch. Bluehill, Me.		
2119	Susan L. [Gardner] Ellis (Nathan),	"	"		
2120	James A. Treat (H. U. 1832),	"	From ch. Pittsfield, N. H.		
2121	James H. Treat (H. U.),	"	"		
2122	Emily Carter,	"	Profession of faith.		
2123	Maria H. Ellis,	"	"		
2124	Hannah [Bailey] Abbot [Asa],	May 2, 1868,	From 2d ch. Gt. Falls, N. H.		
2125	J. Alfred Abbot,	"	"		
2126	Joseph Chandler, Jr.,	"	From West ch. Andover.		
2127	Almena [Jacobs] Swift [Jonathan],	"	Profession of faith.		
2128	Charlotte H. Swift,	"	"		
2129	Martha H. Chandler,	"	"		
2130	Lucretia W. Richardson,	"	"		
2131	Mary F. Hazen,	"	"		
2132	Clarissa W. Waldo,	"	"		
2133	Abby F. Clement,	"	"		
2134	Betsy L. [Gardner] Cheever [John],	July 4, 1868,	From ch. Bluehill, Me.		
2135	Timothy F. Allen,	"	Profession of faith.		
2136	Alonzo P. Berry,	"	"		
2137	Joshua M. Blunt,	"	"		
2138	William H. Jenks,	"	"		
2139	Mary T. [Abbot] Jenks (Wm. H.),	"	"		
2140	Jane C. [Kimball] Foster (Wm. F.),	"	"		
2141	Abigail Abbot,	"	"	May 20, 1869,	
2142	Hannah E. Whittier,	"	"		By death, aged 28 years.
2143	Elizabeth G. Kenison,	"	"		
2144	Elizabeth P. Ellis	"	"		
2145	Anna A. Fay,	"	"		
2146	Mary F. Turner,	Sept. 12, 1868,	Fr. Appleton st. ch. Lowell.		
2147	Luke Worthley,	"	"		
2148	Elizabeth [Poor] Worthley (Luke),	"	"		
2149	Eliza H. [Hall] Tucker (Samuel),	"	Profession of faith.		
2150	John H. Dean,	"	"		
2151	Caroline L. [Clement] Dean (John H.),	"	"		
2152	Angeline E. [Abbot] Blackman (H. K.),	"	"		
2153	Sarah L. Abbott,	"	"		
2154	Abby E. Abbott,	"	"		
2155	Lewis L. Abbott,	"	"		

2156	Ellen A. Holt,	Nov. 7, 1868,	Profession of faith.	2156
2157	Edward F. Abbot [Rev.],	Jan. 2, 1869,	From ch. Gilmanton, N. H.	2157
2158	Charlotte [Cushing] Abbot [Rev. E. F.],	"	From ch. Milton, N. H.	2158
2159	Hannah [Newman] Fay [Rev. Sam'l A.],	"	From ch. Amherst.	2159
2160	William B. Gallowan,	"	Profession of faith.	2160
2161	Sarah L. [Endicott] Abbot [Timothy],	"	"	2161
2162	Emily Chickering,	"	"	2162
2163	Herman F. Chandler,	May 1, 1869,	From West ch. Andover.	2163
2164	Phoebe A. [Ballard] Chandler [H. F.],	"	"	2164
2165	Ann [Greenough] Hervey [Dea. Alb't],	"	From Ev. ch. N. Andover.	2165
2166	Sarah C. Hervey,	"	"	2166
2167	Abbie S. Hervey,	"	"	2167
2168	Annie G. Hervey,	"	Profession of faith.	2168
2169	Ellen G. Ellis,	"	"	2169
2170	Susan M. Johnson,	"	"	2170
2171	Delia L. Holt,	"	"	2171
2172	Frances E. Chandler,	"	"	2172
2173	Laura M. Chandler,	"	"	2173
2174	Sarah A. Dole,	"	"	2174
2175	Sarah [Davidson] Dole [William]	"	"	2175
	Wardwell [Simon],	"	"	2176
2176	Ethel A. Abbot,	July 8, 1869,	"	2176
2177	Isaac E. Giddings,	"	"	2177





# ALPHABETICAL INDEX

OF

## NAMES OF PAST MEMBERS.

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3	John	292	Catharine
4	George	300	Ephraim jr.
11	Nehemiah	301	Hannah
16	Sarah	314	Joseph jr.
17	Dorcas	323	Mary
20	Sarah	340	Hannah
34	Abigail	351	Phebe
46	William	357	Stephen jr.
52	Dorcas	377	Mary
54	Elizabeth	393	Elizabeth
60	Hannah	396	Experience
69	Nathaniel	397	Priscilla
70	Sarah	398	Nehemiah
77	Hannah	406	Elizabeth
88	Stephen	416	Hannah
99	Jonathan	418	Sarah
100	Zerviah	422	George jr.
103	James	428	Samuel jr.
104	Thomas	431	Jonathan jr.
115	David	432	Martha
116	Timothy sr.	433	Joseph 3d
139	Benjamin	436	Joanna
140	Elizabeth	455	William
142	Timothy jr.	468	Solomon
143	Mary	470	Henry jr.
149	Hannah	471	Thomas jr.
156	Abigail	477	Nehemiah
162	John	479	Hannah
163	John	479	Hannah
170	Mary	498	Elizabeth
173	George	501	John jr.
174	Henry	502	Abigail
175	Mary	503	Anna
178	Mary	531	Mary
184	Joseph	539	Dorcas
194	Thomas jr.	548	Phebe
195	Elizabeth	550	David
202	Isaac	554	Prudence
209	Hannah	558	Chloe
215	Ephraim	561	Zebadiah jr.
223	Priscilla	571	Barachias
228	Deborah	574	Phebe
237	John	581	Hannah
238	Hannah	583	Sarah
250	Ebenezer	586	Abigail
251	Zebadiah	588	Sarah
264	Barachias	595	Joseph jr.
273	Sarah	613	Jeduthun
285	Phebe	614	Isaac
		615	Phebe
		622	Hannah
		638	Bigsby
		639	Hepzibah
		643	Abigail
		645	Nathaniel
		646	Sarah
		674	Mary
		712	Ednah
		725	Nathan jr.
		726	Sarah
		744	Caleb
		745	Lucy
		755	Job
		756	Anna
		773	Ephraim
		774	Lydia
		781	John
		786	John L.
		787	Phebe
		790	Dorcas
		801	Hannah
		827	Abner
		828	Ruth
		834	Moses
		835	Elizabeth
		857	Anna
		870	Benjamin
		874	Zebadiah jr.
		878	Herman 1794
		886	Elizabeth
		887	Priscilla
		893	Rhoda
		917	Samuel
		918	Sarah
		922	Sarah
		927	Anna
		938	Sarah
		948	Abiel
		966	Rhoda
		1009	Elizabeth
		1014	Ezra
		1018	Jonathan 4th
		1024	Nathan jr.
		1025	Hannah
		1033	Ass
		1034	Judith
		1064	Prissey
		1065	Elizabeth K.
		1065	Timothy
		1066	Sarah

1072	William	1823	Elizabeth	157	Sherebiah
1073	Rebecca	1824	Mary J.	158	Lydia
1077	John S.	1842	Charlotte O.	285	Mary
1086	Enoch	1967	Sarah M.	269	Benjamin
1087	Nancy	2009	Jane G.	286	Timothy
1108	Mary	2015	Mary P.	287	Mary
1120	Elizabeth		ADAMS	383	Mehitabel
1121	Hannah	1163	John	396	Hezekiah
1122	Rhoda	1164	Elizabeth	440	Uriah
1123	Anna	1430	Mary H.	573	Lydia
1123	Elizabeth	1767	Joseph H.	512	Timothy jr.
1138	Mary		AIKEN	513	Sarah
1145	Charles	2106	Mary M.	552	Rebecca
1146	Dorcas		ALLEN	633	Elizabeth
1148	Hannah	838	Abigail	653	Joseph
1156	Abigail	1702	Augustus H.	656	Hannah
1167	Warren	1858	John C.	819	Hezekiah jr.
1171	Betsy	1859	Hannah	820	Mary
1180	Mary		AMES	839	William
1181	Phebe F.	411	Nathan	840	Mary
1193	James	459	Benjamin	841	Hannah
1204	Nehemiah	534	Phebe	909	Timothy
1205	Sarah	604	Dorcas	910	Mary
1206	Rachel	868	Timothy	1170	Hannah
1212	Mary	869	Sally	1719	Charles
1220	Abigail	989	Simeon	1798	Jane
1222	Hannah	940	Sally	1829	Stephen
1240	Rebekah	1908	Anna		BAKER
1241	Anna		ANDERSON	864	Deborah
1243	Joshua	1542	Abigail	1064	Simonds
1250	Esther M.		ANDREWS		BARKER
1279	Sarah K.	1900	Mencies C.	128	Zebadiah
1298	Mary F.		ANNIS	165	Elizabeth
1304	Paschal	579	James	169	Stephen
1306	Abigail	580	Beulah	213	James
1310	Elizabeth		ASTIN	216	Ebenezer
1318	Dorcas	138	Sarah	208	Mehitabel
1321	Sarah S.	229	Thomas	739	Sarah
1324	Eliza J.	234	Mary	1403	Elizabeth
1329	Elizabeth H.	350	Mary	1462	Ruth
1335	William	609	Thomas		BARNARD
1359	Martha F.	610	Sarah	185	John jr.
1361	Eliza J.	683	Jacob	186	Sarah
1415	Ann	684	Mary	192	Abigail
1434	Martha J.		ATWOOD	249	Stephen
1439	Mary P.	2076	Daniel H.	289	Nathaniel
1452	Hannah		AVERY	290	Ruth
1457	Dolly	386	Sarah	295	Sarah
1471	Mary S.		BADGER	330	Mehitabel
1482	Sophronia	1453	Clarissa	385	Hannah
1483	Rebecca H.	2031	George	559	James
1536	Isaac jr.	2032	William	560	Sarah
1557	Margaret W.		BACHELDER	751	Alice
1558	Elizabeth	1188	Lydia	972	James jr.
1564	Henry jr.		BAILEY	973	Hannah
1606	Lucy	541	Nathan	1653	Lydia
1607	Elizabeth	542	Deborah	1845	Henry F.
1615	Anstess	709	Samuel		BARROWS
1622	Nathan 5th	934	Mehitabel	1750	Simon
1623	Joseph	977	Joshua		BARTLETT
1629	Benjamin F.	978	Hepzibah	908	Mary
1630	James H.	1091	Dorcas		BARTON
1656	Dorcas S.	1136	William	1752	Frederick A.
1657	Paschal 2d	1143	Lucy	1753	Sophia
1690	Sarah B.	1215	Mary		BATES
1661	Elizabeth W.		BALLARD	1017	Daniel
1704	Sarah	23	Rebecca		BECKET
1715	Rhoda A.	24	Hannah	1964	Charlotte R.
1716	Hannah J.	42	Joseph		BERRY
1757	Hannah M.	43	Rebecca	1150	Hannah
1778	Sereno T.	53	Rebecca	1363	Maria
1811	Bushrod W.	90	John sr.		BEVERLY
1814	Clarissa A.	153	Hezekiah	1160	Hannah

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19 Hannah  
87 Daniel sr.  
197 Experience  
204 Maria  
373 Joseph

**BLABAN**  
1817 Lydia

**BLANCHARD**

32 Anna  
56 Hannah  
65 Rose  
105 Thomas  
122 Mary  
146 Samuel  
147 Sarah  
151 Benjamin  
152 Mary  
198 Joseph  
199 Sarah  
247 Stephen  
255 Hannah  
259 Judith  
272 Deborah  
279 Rebecca  
302 Jonathan jr.

354 Josiah  
355 Sarah  
389 Anne  
399 Elizabeth  
437 Hannah  
446 Nathan  
447 Bathsheba  
460 Deborah  
475 Samuel  
476 Ruth  
483 Dinah  
484 Priscilla  
494 Hannah  
545 Jerusha  
727 Samuel jr.  
728 Lucy  
782 Lois  
814 Josiah  
815 Lydia  
1089 Amos jr.  
1090 Elizabeth  
1152 Fanny  
1464 Rhoda  
1688 Edward  
1717 Polly

**BLUNT**

36 Sarah  
253 Sarah  
394 Zeruah  
461 Mary  
520 Mary  
591 Isaac  
629 David  
630 Ruth  
423 Lydia  
797 Mary  
860 Anna  
873 Isaac jr.  
923 Lois  
1117 Molly  
1583 Isaac jr.

**BOARDMAN**

1223 Hannah

**BODWELL**

1125 Abraham  
2113 Myra J.

**BOLMAN**  
1056 Elizabeth  
**BOND**  
1412 Eliza T.  
**BOUTWELL**  
1807 James

**BOWERS**  
1962 Hannah  
1963 Luke K.

**BOYNTON**

589 Hannah  
722 Mary

1211 Sarah

1839 Rebecca

1623 Nathan P.

**BRADLEY**

1760 Phillander

**BRIDGES**

1237 Nancy

**BRIGGS**

1676 Henrietta

**BRITTON**

1888 William

1889 Jane

**BROWN**

360 James

361 Phebe

720 Lucy

1827 John

1828 Cynthia

1554 Joseph

1743 Mary E.

1749 Asa H.

1750 Samuel G.

1751 Elizabeth

1874 Esther G.

**BUNTIN**

1292 Tamsen G.

**BURT**

469 Joseph

848 Elizabeth

898 Mary

941 Jedediah

942 Sarah

1362 Hannah

1587 Jedediah

1588 Mary

**BUSWELL**

1631 Ebenezer M.

1632 Catharine M.

**BUTLER**

439 Dorcas

920 Phebe

**BUTTERS**

1331 Francis

1332 Betsy

**BUXTON**

599 Benjamin

600 Abigail

**CALLAHAN**

1373 Lydia

1444 Henry

1836 Jonathan G.

**CARLETON**

1174 Isaac

1175 Mary

1294 Abigail A.

**CARRIER**

73 Thomas

**CARTER**

1787 Betsy

**CHAFFIN**

1959 D. Maria

**CHANDLER**

10 Thomas

14 William

22 Sarah

27 Mary

38 Mary

44 Thomas jr.

49 John jr.

50 Hannah

57 Zebadiah

58 Sarah

66 Sarah

85 Mary

181 Josiah

148 Philemon

167 Joseph

168 Mehitabel

196 Timothy

200 William

201 Elizabeth

243 Mehitabel

245 Sarah

246 Joanna

248 Elizabeth

254 Hannah

275 Benjamin

284 Priscilla

288 Abiel

306 Samuel

332 Mehitabel

335 Sarah

344 Lydia

345 Elizabeth

352 Elizabeth

368 John

381 Mary

385 Hepzibah

409 William

412 Elizabeth

418 Abigail

419 David jr.

420 Mary

466 John

507 Zebadiah

508 Deborah

556 Nathan

644 Flora

649 Daniel

650 Joanna

654 Abiel

655 Mary

660 Zebadiah jr.

681 Lucy

766 Isaac 2d

767 Abigail

779 James

780 Phebe

788 John

789 Dorothy

802 Joseph

803 Mary

810 Nathan 3d

811 Lucy

818 Mary

832 Elizabeth

846 Phebe

858 Abigail

905 Philemon

961 William jr.

962 Elizabeth

997 Rebecca

1049 Dorcas

1141 Joshua jr.

1172 Alice		CUMMINGS		DONALD
1178 Stevens	575 Jonathan jr.		1954 William C.	
1184 Abigail	648 Mary		1955 Agnes	
1216 Mary	759 Abigail			DOUGLAS
1333 Joshua	1010 Eunice		2027 Harrison	
1334 Mary	1126 Daniel			Dow
1387 Phebe	1127 Hannah		521 Elizabeth	
1398 Susan 1789	1291 Mary 1835			DOWNING
1468 Elizabeth	1362 Hannah		150 Richard	
1960 Lucy J.	1805 Mary E.		233 Atta	
1951 Mary K.		CURRIER	736 Temperance	
1952 Nathan	1844 Josiah H.		882 Samuel jr.	
1953 Dorcas		CURTIS	883 Elizabeth	
	1566 Ruth		895 Palfrey	
2114 Sarah J.	1624 Israel		896 Lydia	
		DALAND	1133 Abigail	
816 Emery	1289 George		1853 Palfrey W.	
817 Mehitabel	1300 Oliver F.		1854 Hannah	
1303 John		DANE		DRAFER
	6 Francis		2004 Warren F.	
1720 Reuben G.	21 Hannah		2005 Irene P.	
	94 John			DUNKLES
134 Sarah	95 Sarah		1105 Rebecca	
276 Mary	107 Francis			DUNTEN
334 Lydia	108 Hannah		237 Mary	
533 Hannah	144 Joseph			DUNTIN
533 Lydia	145 Lydia		894 Sarah	
564 Elizabeth	171 Mary			DURANT
723 Abijah	348 John jr.		954 Sarah	
724 Hannah	349 Elizabeth		1299 William	
896 Hannah	509 Joseph			EATON
1006 Samuel	510 William		1821 Elizabeth A.	
1006 Sarah	576 Priscilla			EDES
1132 Amos	577 Daniel		880 Rachel	
1201 John	578 Prudence			EDSON
1620 Thomas	585 Philemon		1404 Elijah	
	780 Susanna			EDWARDS
1165 Betsy	788 Francis		1233 Lydia 1674	
	789 Abiah			ELLES
1806 Mary	771 Joseph		1513 Abby C.	
	772 Ellen		1576 Kelita S.	
1735 Joseph	829 Mary			EMERY
	830 Hannah		1272 Elizabeth	
1626 Samuel P.	858 John		1801 Joshua	
	859 Deborah			ERVING
784 Elizabeth	1186 Susan		957 John	
	1207 Dorcas		958 Mary	
1475 Mary	1253 Mary			EVANS
1723 Nathaniel W.	1254 Rebecca		1830 Ann E.	
	1383 James			EVERETT
590 Elizabeth	1384 Rebecca		1681 Nancy W.	
985 Samuel jr.	1732 Hannah			EVERSON
986 Mary		DAVIS	1620 Ephraim	
1063 Samuel	1277 Sarah		1699 Rhoda	
1416 Sarah	1432 Eunice R.			FARNUM
1426 Elizabeth	1901 Mary		9 Ralph	
		DAY	31 Sarah	
2030 Elizabeth	731 Robert		74 Henry	
	732 Mary		75 Phebe	
1774 Oliver D.		DENNIS	219 Barachias	
	775 Sarah		220 Hepzibah	
1413 Betsy		DERBY	424 Susanna	
	1413 John		1317 Edwin	
1074 Sally	1419 Rebecca		1493 Joseph H.	
		DICKINSON	1569 Susan B.	
1770 Mary	1864 Elizabeth		1574 John C.	
		DOBBIN	1970 Sarah	
688 Simon	897 Sarah			FARRAR
928 John		DODGE	1106 Samuel	
930 Simon jr.	1827 Lydia		1115 John	
1070 Timothy		DOLB	1214 Phebe	
1071 Mary	1427 Harriet			FARRINGTON
1083 Hannah			946 Sarah	

1032 Lydia 1735 FAREWELL	1012 Daniel	GILMAN
1971 Asa	1018 Polly	1990 John C.
1972 Hannah	1085 Davis	1991 Lovina M.
2029 Mary A.	1086 Anne	GLEASON
718 Abiel FAULKNER	1037 Betty B.	1178 Jonathan
719 Hannah	1042 William Jr.	1260 Rhoda
1178 Dorcas	1044 Hannah	1912 Benjamin
1927 Julia A.	1057 Anna	GOLDSMITH
FAVOUR	1058 Ruthy	555 Tabitha
1652 Lydia	1236 Phebe	566 Jefford
FAY	1297 Deborah L.	658 Margaret
1662 Samuel A.	1593 Sarah W.	690 Zaccheus
FIELDS	1734 Catharine H.	691 Mehitabel
870 Sarah	1763 Thomas E. 1876	692 Benjamin
FISHER	1993 Sarah E.	698 William
1663 Nathaniel D.	1994 Charlotte A.	778 Mary
FISK	2140 Jane C.	821 Hannah
514 John	FOWLER	825 Sarah
625 Hepzibah	699 Abigail	994 Hannah
824 Mary	Fox	999 Jeremiah
FLAGG	1340 Phebe	1000 Sarah
1579 Timothy	FRANCIS	1001 Eunice
1645 William F.	1718 Mary A.	1002 Elizabeth
1733 Sarah H.	FRENCH	1011 Elizabeth
1784 Martha S.	623 Abigail	1451 Martha
2020 John D.	808 Asa	GOULD
2021 Caroline W.	809 Mary	1672 Zeruliah E.
FLINT	881 Abigail	1785 Esther M.
980 John	982 Mary H.	GOWING
981 Ruth	989 Jonathan jr.	1394 Elizabeth
1245 Simeon	1003 Peter	1535 Joseph
1243 Martha	1004 Elizabeth	1803 Elizabeth
1369 Caleb P.	1456 Alice	GRANGER
1370 Sarah	1747 Alice S.	278 Mary
1379 Caroline	1786 Elizabeth	GRAVES
1489 Sophronia W.	FROST	109 Eleazer
1665 Alanson	1832 Phebe L.	224 Abraham
1666 Hannah	FRYE	258 Sarah
1740 James	698 Lucy	421 Abraham
1857 Martha F.	872 Betty	GRAY
FOSTER	995 Persis	83 Henry
13 William	1093 Enoch	84 Mary
63 Sarah	1094 Mary	110 Braviter
67 Mary	1230 Persis 1913	111 Dorothy
106 Abraham	1231 Mary	193 Catharine
206 John	1239 Elizabeth	244 Mary
207 Mary	1236 Eliza	257 Margery
265 Sarah	1347 Sarah	277 Miriam
267 Massey	1358 Priscilla	310 Dorothy
274 Mehitabel	1365 Abigail	410 Robert
312 Asa	1446 Hannah D.	417 Sarah
313 Elizabeth	1515 Mary M.	442 Timothy
316 Hannah	1540 Henry B.	443 Eleanor
356 Joseph	1696 Susanna	506 Lydia
357 Deliverance	FULLER	517 Abigail
364 Jacob	1683 Sumner	522 David
374 Abigail	1684 Mary H.	523 Rebecca
376 Sarah	FURBUSH	794 Mary
435 Esther	878 Hannah	906 David
457 William	1118 Simeon	907 Sarah
458 Hannah	1119 Rachel	1325 Mary
474 Hannah	1154 Rachel	1677 David jr.
540 Hannah	GALLISHAN	GREENLEAF
716 Jacob jr.	1591 George K. W.	1458 Caroline M.
717 Phebe	1592 Elizabeth E.	1459 Aaron
754 Hannah	GEORGE	1460 Eunice
770 Elizabeth	1741 Henry H.	GREENLEAF
798 Mary	1742 Elizabeth B.	1271 Mary H.
813 Timothy	GILBERT	1293 Mary
852 Hannah	1730 George H.	GRIFFIN
952 Lucy	GILE	606 Shemuel
	1116 Samuel	

607 Abigail	HOLBROOK	500 Hepzibah
926 William jr.	601 Dorothy	504 Sarah
932 William	611 Ralph	506 Mary
933 Mary	612 Sarah	515 John sr.
963 Jonathan	HOLMES	518 Hannah
964 Zeruah	1998 Henry B.	519 Bethiah
1045 Mercy	1999 Harriett	524 Jemima
1109 Ednah	2000 Elizabeth A.	532 Nathaniel
1225 Joseph	2001 Hannah T.	538 Elizabeth
1288 Cyrus	2035 Harriett B.	547 Rachel
1455 Mary	HOLT	567 Hannah
1527 Eldad	83 Hannah	568 Rose
1655 Mary W.	51 Moses	569 Hannah
1706 Martha	71 Nicholas sr.	570 Benjamin
GUTTERSON	72 Mary	624 Humphrey
137 John	76 Hannah	647 Mary
230 Joseph	79 Oliver	667 Zela
HADLEY	97 Elizabeth	668 Priscilla
1307 Charley	98 Timothy	670 Timothy 3d
1308 Judith	101 Abigail	671 Hannah
HADLOCK	113 Josiah	677 James jr.
1790 Nathan	114 Mary	678 Dorcas
1781 Ann	123 Henry sr.	687 Lydia
HAGGIT	124 Sarah	702 Edy
450 Moses	132 Elizabeth	711 Judith
451 Sarah	154 James	729 Jacob
582 Deborah	155 Susanna	730 Rhoda
689 Susanna	160 Nicholas	735 Mary
HALL	161 Dorcas	742 Peter
984 Lydia	164 Mary	743 Hepzibah
1721 Timothy	178 Thomas	746 Hannah
1885 John	177 Alice	750 Alice
1886 Mary B.	183 Hannah	800 Mary
1887 Janet	189 Susanna	826 Asa
HALLOOK	239 Rhoda	831 Joseph jr.
1855 Homan	240 Priscilla	847 Chloe
HARDING	241 Hannah	856 Abigail
1060 Sarah	252 David	865 Zebadiah
1002 Sarah H.	270 Mary	866 Sarah
HARDY	296 Thomas jr.	871 Abigail
593 Ezekiel	297 Hannah	876 Betty
594 Sarah	303 Jonathan	877 Lydia
1021 Ezekiel jr.	304 Lydia	884 Chloe
1022 Hannah	318 Stephen 407	885 Hannah
1189 Elizabeth	323 Nicholas jr.	888 Isaac Jr.
1722 Alpheus	328 Susanna	889 Tabitha
HARDEN	342 Mehitabel	900 Peter
129 John	343 Elizabeth	903 Henry
130 Sarah	353 Benjamin jr.	904 Mehitabel
HATHORN	359 Lydia	912 Abiah
528 Ebenezer	366 James 3d	913 Jonathan jr.
529 Mary	371 Mary	921 Mehitabel
HAVEN	382 Elizabeth	949 Dorothy
1759 Jesse	389 Fifield	953 Elizabeth
HAWLEY	390 Abigail	959 Hannah
861 Hannah	392 Elizabeth	970 Ezra
969 Chloe	403 Nathan	971 Dorcas
1555 Martha	408 Mary	987 Lydia
HAYWARD	415 Ruth	1019 Sarah
1184 Jabez	426 Martha	1038 Nancy
1185 Abigail	427 Rebecca	1050 Edy
HERRICK	429 Joshua jr.	1068 Lydia 1497
776 Mary	438 Abigail	1113 Dane
1155 Sarah	464 Deborah	1114 Lydia
HERVEY	467 Dorcas	1140 Rebekah
1541 Albert	472 Hannah	1196 Solomon
HILTON	490 Phebe	1248 Hannah
1894 Esther A.	492 Samuel	1280 Mary K. 1391
HINCHCLIFF	493 Abigail	1374 Ruth
1208 Susan	495 Ruth 687	1472 Jonas
HITCHINGS	496 Jonathan 3d 636	1473 Pamela P.
1831 Elizabeth	497 Jemima	1481 Persis
	498 Rhoda	1492 Joseph 8.

1625 Warren	487 Eleanor	LOCKE
1729 Henry	733 Lydia	1378 Sally
1846 Stephen A.	765 Eunice	1599 Mary O.
1847 Edward B.	833 Nathaniel	LORD
1863 Lydia E.	932 David	1477 Mary
1925 Charlotte M.	993 Abigail	1573 David W.
1975 Martha A.	1095 Osgood	LORING
1992 Sarah A.	1096 Fanny	1213 Sally
HOUGHTON	1099 Jacob	1601 Sarah
998 Elizabeth	1100 Sarah	LOVEJOY
1051 Mary A.	1107 Lydia	5 William
1052 Charlotte	1190 Sally	25 Mary
1614 Elizabeth T.	1237 Osgood	35 Mary
HOW	1296 Eliza	39 William jr.
212 Israel	1584 Nathan	40 Sarah
232 Massey	1744 Olive	41 Alice
305 Keturah	JONES	61 Henry
HOWARD	733 Elizabeth	62 Sarah
1996 Eliza R.	849 Mary	64 Elizabeth
HUNT	860 Jacob	82 Christopher sr.
380 William	861 Mary	117 Lydia
430 Hannah	935 Phebe	120 Abigail
761 Paul	1007 Rachel	159 Ebenezer
762 Elizabeth	1008 Abigail	179 John
HURD	1016 Dorcas	180 Hannah
1343 Jeremiah	1253 Abbot	181 Samuel
1344 Martha	1259 Betsy	182 Hannah
HUSE	1445 Hannah	187 Ebenezer jr.
924 Jonathan	1520 Martha A.	188 Mary
INGALLS	1521 Mary J.	190 Sarah
1081 Ezra	1535 Susan	191 Christopher
1082 Dolly	1559 Ebenezer sr.	242 Mehitabel
1244 Dolly	1575 Alford	256 Anna
1933 Charles N.	1989 Martha A.	317 Hannah
JACKSON	2011 Hannah M.	324 David
1200 Sarah	JUDKINS	331 Mary
JAQUITH	1080 Abigail	338 Martha
1261 Phebe	KENDALL	341 Elizabeth
1523 Phebe G.	983 James	346 Deborah
1596 Eliza	1251 Abigail	363 Elizabeth
1801 Benjamin F.	KEYS	375 Joshua
1804 Mary	1549 Lydia	378 Henry
1944 Abby A.	KIDDER	379 Phebe
1945 Dorcas J.	1609 Martha J.	384 Hannah
JENKINS	1610 Elizabeth M.	400 Rebecca
935 Benjamin	KIMBALL	425 Deborah
936 Peggy	795 Daniel	445 Lydia
1367 Sarah	796 Elizabeth	448 Mehitabel
1368 Lydia	KITTREDGE	456 Hannah
1470 William	901 Samuel	516 Isaac
1471 Mary S.	902 Sarah	592 Joshua jr.
1502 Benjamin	1923 Eliza	626 Sarah
1503 Betsy	KNEELAND	640 Joseph
1590 Samuel	1062 Rebecca	641 Mary
1561 Lydia	1281 John	642 Mary
1756 Deborah M.	KNIGHTS	708 Mary
JOHNSON	1828 Robert	747 Isaac jr.
8 William	LALANNE	748 Mary
12 John	1764 Arthur J. G.	862 Jeremiah
26 Elizabeth	LAMSON	863 Hannah
30 Mary	1632 Samuel	950 Ruth
133 James	LANGSTROTH	951 Mercy
135 Caleb	1778 Anne T.	1023 Molly
136 Mary	1774 Rebecca	1047 Jeremiah
205 Mehitabel	LEAVITT	1048 Dorothy
208 Hannah	1400 Jonathan	1109 Isaac
214 Sarah	1401 Louisa	1130 Amos
221 Hannah	LEE	1131 Elizabeth
236 Hannah	1129 Hannah	1189 James B.
391 Joshua	1137 John	1197 Ebenezer
441 Obadiah	LINES	1202 William R.
444 Zebadiah	1187 Susan	1332 Orpah
486 Cornelius		1354 Sally



1866 Hannah	740 Thomas	91 NICHOLS
2024 Sarah S.	741 Lydia	91 Nicholas
LUFKIN	764 Enoch	92 Elizabeth
784 Mehitabel	761 Patty	NOBLE
LUMMUS	1817 Jane	1948 Mary W.
1228 Sarah	1618 Richard	NORTHEY
LUSCOMBE	1668 Mary A.	2084 Lydia
1079 Hannah	1867 John	NOYES
1196 Jerusha	MILLETT	1406 Maria
1256 Rhoda	1658 William P.	1989 Jonathan L.
1864 Hannah	MITCHELL	NUTTING
MACE	1985 Ammi R.	404 Miriam
608 Sarah	MOORE	ORDWAY
845 Isaac	127 Anne	659 Daniel
MANH	226 Timothy	675 Deborah
1914 Zoa	819 Daniel	OSGOOD
MANNING	820 Martha	2 Christopher
1067 Thomas	458 Timothy jr.	68 Rebecca
1068 Mehitabel	454 Elizabeth	89 Ezekiel
1228 Thomas	462 Benjamin	166 Sarah
1227 Sarah	468 Abiah	218 Stephen sr.
1612 Lydia S.	481 Abraham	260 Hannah
1871 Mary A.	482 Lydia	271 Lydia
1872 Rebecca J.	562 Sarah	291 Lydia
MANSER	596 Lois	298 Stephen jr.
1426 Rebecca	718 Joshua	299 Dorcas
MARLAND	714 Deborah	309 Isaac
1410 Mary	753 Martha	315 Mary
1610 Ann B.	791 Mary	321 Ezekiel
1640 Harriet F. 1961	911 Lydia	322 Hannah
1641 Hannah J.	1177 Isaac	327 Samuel
1713 Sarah F.	1318 Stephen C.	362 Rachel
MARSHALL	1814 Elizabeth S.	406 Mary
657 Susanna	1399 Sarah	414 Mary
1898 Samuel	MOODY	434 Elizabeth
MARTIN	1791 Charles C. P.	543 Anna
587 Elizabeth	1792 Frances	549 Joshua
930 Joseph	MOORE	551 Mary
981 Phebe	1670 Sarah	553 Mary
MASON	1708 Richard	565 David
1711 Martha M.	MORRILL	616 Samuel jr.
1761 Eliza	1406 Nathaniel	617 Hannah
MASSEY	1409 Mary	721 Jane
777 Sally	1589 Samuel	812 Lydia
MAYO	1590 Hannah	842 Joseph
1302 Sarah	MORRIS	843 Hannah
1532 Aaron D.	1885 Abigail	955 Thomas
MCALPIN	MORRISON	956 Hannah
1828 Susanna	749 Peggy	1078 Aaron
MCGARRY	1529 Charles G.	1124 Hannah
1849 Derby	1917 Helen	1194 Lydia
MCGINTY	1918 Mary	1486 Elizabeth
2017 Margaret F.	MORSE	1598 Hannah P.
MCINTIRE	1548 Charles E.	1603 Sarah A.
676 Lucy	MURRAY	PACKARD
MCKEAN	1888 Walter	1496 George
1442 Jane	1884 Christian	PARKER
MC LAUGHLIN	NEEDHAM	689 Dinah
948 Mary	1423 Fanny	697 Mary
MCMURPHY	1579 Samuel	708 Susanna
2016 Eliza	New	785 Anna
MCNEIL	1907 James E.	1296 Apphia
2008 C. Grenville	1909 Sarah C.	PARKHURST
MEANS	NEWMAN	1965 Zilba
2061 James	1068 Mark	1986 Sophronia
2082 Elizabeth P.	1257 Samuel P.	1987 Sarah A.
MEARS	1276 Sarah P.	1988 Francisina
1809 Sarah W.	1436 Juliett	1989 Austin
MERCHANT	1510 Mark H.	PATTEN
1921 Emily T.	1511 Mary	620 Elijah
MERRILL	1584 William J.	621 Lydia
696 Mary	1642 Anna D.	681 John
704 Mary	1888 Charlotte M.	682 Molly
705 Elizabeth	1916 Sarah P.	684 Elizabeth

1084	Eljah	663	Hannah	652	Phebe
1085	Elsie	944	Daniel Jr.	792	Jedediah
1825	Andrew	945	Hannah	798	Rhoda
1826	Jane	1020	Sarah	879	Sarah
	PAYSON	1110	Anna	1210	Sally
1487	Louisa C.	1111	Pamela	1270	Sarah
	PEABODY	1299	Daniel	1282	Priscilla
1059	Anna	1436	Sarah W.	1494	Israel C.
1687	Almira	1467	Martha	1598	Diana
	PEARSON	1604	Mary A.	1709	Sarah B.
890	Abiel		PORTER	1868	Elizabeth K.
891	Mary	1185	Lucy P.		SARGENT
1158	Mary		PRATT	1572	Samuel R.
1166	David S.	2018	Minor G.		SAVAGE
1238	Deborah	2019	Caroline	1058	Deborah
1684	Joseph	2025	Caroline E.		SCALES
1685	Sarah		PRESTON	837	Moses
1795	Enoch	29	Sarah	838	Rebecca
1796	Phebe T.	87	Sarah	580	Sarah
	PETERS	80	John sr.		SCOTT
1484	Sarah	81	Samuel Jr.	1966	Charles
1542	Patty	93	Rebecca	1867	Janet
1789	Martha	141	Jacob		SHATTUCK
	PETTENGALL		PUNCHARD	268	Joseph
536	Samuel	1789	Martha L.	491	Anna
527	Mary		PUTNAM	822	Joseph
	PHELPS	1191	Sarah	823	Hannah
55	Sarah		RADCLIFF	844	Rebecca
59	Samuel sr.	2097	Matilda M.	855	Phebe
96	Hannah		RAND	987	Elizabeth
118	Joseph	489	Ebenezer	988	Lucy
119	Elizabeth		RICHARDSON	1102	Phebe
121	Elizabeth	975	Caleb	1159	Susanna
125	John	976	Abigail	1305	Susan
126	Sarah	1283	Abigail	1438	Hannah
226	Henry	1406	Catharine	1448	Mary
347	Sarah	1479	Lydia	1748	Hannah
449	Thomas	1816	Caleb Jr.	1782	Dinah
452	Samuel		RICE		SHED
488	Susanna	1149	David	899	Lydia
597	Pomp		RIGGS	1235	Sarah
598	Cate	1151	Dorothy	1549	Mary P.
700	Joshua		ROBERTS	1786	Jacob
701	Lois	1478	Harriet		SHERMAN
757	Henry		ROGERS	1929	Frances M.
758	Mary	1754	David N.		SHIPMAN
1026	Joseph Jr.	1758	Samuel	1264	James
1027	Rebecca		ROLFE	1265	DeGrass
1030	Joshua	1698	John	1286	Lydia
1081	Mary	1694	Lydia D.	1267	John
1218	Phebe		RUSS	1268	Charlotte
1219	Jonathan	7	John	1516	Anna M.
1522	Elizabeth H.	18	Deborah	1531	James I.
1595	Lydia A.	228	John	1547	Ass L.
1805	Abigail F.	268	William		SIBSON
1852	Priscilla F.		RUSSELL	888	Sabina
	PHILLIPS	15	Mary		SMILEY
1	Samuel Rev.	28	Phebe	1848	James
293	Mary	47	Mary		SMITH
294	Samuel	48	Thomas	217	Mehitabel
307	John	78	Mary	480	Sarah
308	Lydia	102	Benjamin	807	George
916	Samuel	112	James	1891	Peter
979	John	280	Hepzibah	1892	Rebecca
1076	Phebe	353	Lucy	1896	Thomas
	PICKET	401	Joseph	1402	John C.
1838	Judith	402	Hannah	1675	Buell W.
	PIERCE	465	Elizabeth	1707	Phebe A.
1887	William	511	John	1781	Abigail
1838	Ellen	536	Hepzibah	1778	Sarah
	PINKHAM	587	Hannah	1779	Sarah E.
1041	Sarah	618	Uriah	1802	Leonard B.
	POOR	619	Lydia	2088	Caroline L.
662	Daniel	651	John 3d		

1571 Samuel S. SNOW	1870 Jonathan TOWLE	1247 Daniel
1417 Mary SPOFFORD	1902 Almira TOWN	1262 Ruth C.
1417 Mary STEARNS	967 Asa TOWN	1407 Isaac
2045 John F. STEVENS	968 Dorothy TROW	1422 Sarah
261 Benjamin	1039 Dudley TROW	1428 Daniel Jr.
262 Annie	1040 Annie	1516 Mary M.
261 Joshua	1142 Hannah	1771 William H. 1911
283 Martha	1580 John F.	1855 Octavia S.
289 Mehitabel	1958 Dudley jr.	1911 Sophia M.
534 Thomas	TEULAN	WATEBS
535 Sarah	1594 Sarah	1532 William
546 Elizabeth	TEULL	WEBB
557 Jonathan	1897 Sarah E.	710 Elinor
627 Thomas jr.	1474 Anna	WELD
628 Sarah	1551 Levi	1206 Caroline
706 John	1947 Caroline	WENZEL
707 Lydia	TUCKER	1765 Mary
737 Abiel	990 William	1768 Henry
738 Elizabeth	991 Hannah	WEST
799 Phebe	1182 Hannah	210 Joseph
914 Mary	TURNER	211 Bethiah
1112 Sarah	1685 Benjamin	1828 Edward
1239 Betsy	1686 Charlotte	WHEELER
1341 Sarah	TYLER	1908 Leonard
1372 Rhoda	1654 Harriet	1904 Persis
1501 Elizabeth	UPTON	WHITCOMB
1638 Hannah	1043 Sarah	1432 Abigail
1221 Mary ST. CLAIR	1103 Abiel	WHITE
STICKNEY	1104 Molly	45 Elizabeth
1263 Elizabeth	1192 Mary	172 Sarah
1283 Mary	1319 Anna	266 Hannah
1938 William	1441 Charlotte	1831 Isabella
STILES	1546 Lydia	2098 George N.
333 Hezekiah	1648 George	WHITING
572 Stephen	1649 Elizabeth	664 Oliver
573 Barnard	1650 Samuel	635 Martha
804 Hezekiah jr.	1684 Elizabeth	WHITON
805 Phebe	1892 Anna	1849 Clarissa
806 Mehitabel	VALPEY	WHITEMORE
892 Dorothy	1553 Samuel S.	1762 Adeline
STONE	VAN INGEN	WHITTIER
1568 Clarissa	1930 Hannah S.	1252 Elizabeth
STRONG	1931 Gertrude	1284 Ann
1891 Nathaniel R.	WARD	WILDS
SWAIN	1484 Esther H.	1223 Sarah
715 John	WARDWELL	WILKINS
1613 Catharine W.	86 William	854 Abner
SWEET	281 Dorothy	1897 Catharine
1906 Clarissa P.	282 Thomas	WINNING
SWIFT	311 Dorothy	1977 Mary A.
836 Silence	325 Abigail	WINTHROP
837 Jonathan	372 Eliakim	1919 Helen
1092 Nathaniel	435 Lydia	WOOD
1144 Sarah	525 Demaris	635 Richard
1295 George B.	544 Huldah	694 Israel
1529 Catharine F.	602 Solomon	695 Sarah
1533 William	603 Bethiah	974 Esther
1724 Samuel	668 John	1850 Ann
SYLVESTER	672 Daniel	1498 Moses
1644 Nathaniel	673 Demaris	1499 Betsy
TAYLOR	679 Jonathan	1500 Moses jr.
1839 Caroline	690 Rachel	1570 Catharine
TEMPLE	681 Lydia	WOODBRIDGE
1981 Daniel H.	682 Dorothy	1217 Sarah
TEWKESBURY	685 Peter	1315 Samuel G.
1906 Herman F.	686 Dorcas	1316 Hannah
THOMPSON	752 Esther	1431 Sarah
829 Joshua	915 Ruth	1545 Phebe R.
1075 James	919 Ezekiel	1633 Dudley
THURSTON	929 Dorcas	2042 Clara A.
387 Hannah	1028 John jr.	WYMAN
	1029 Sarah	1777 Henry N.
		YOUNG
		1836 Peter
		1960 Jeremiah S.

# NAMES OF THE PRESENT OFFICERS

AND

## ALPHABETICAL INDEX OF THE NAMES OF PRESENT MEMBERS.

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[\* Designates non-resident members. See page 9, Rule 7.]

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PASTOR,  
REV. GEORGE MOOAR.

DEACONS,

A. J. GOULD,	JOSEPH CUMMINGS,
ALBERT ABBOTT,	EDWARD TAYLOR.

CHURCH COMMITTEE:

GEORGE MOOAR, CLERK,	EDWARD TAYLOR, SUP. S. S.
A. J. GOULD,	NATHAN B. ABBOTT,
ALBERT ABBOTT, TREAS.,	CHARLES TUFTS,
JOSEPH CUMMINGS,	HOLBROOK CHANDLER,
HEZEKIAH JONES.	

MEMBERS:

1015 Wid. Hannah Abbot,	2086 Amos W. Abbot,
1830 Mrs. Mehitabel G. Abbot,	1480 Phebe Abbot,*
2141 Abigail Abbot,	1540 Henry Abbot 3d,
2115 Anstice Abbot,	1528 Enoch Abbot,

- |                                 |  |
|---------------------------------|--|
| 1636 Mrs. Roxana Abbot,         | 1819 Thaddeus P. Allen,                |
| 1815 Amos Abbot,                | 1820 Mrs. Timna Allen,                 |
| 1199 Wid. Mary Abbot,           | 2036 Rebecca L. Allen,                 |
| 1934 Hartwell B. Abbot,         | 2135 T. Fletcher Allen,                |
| 1841 Mrs. Sarah A. Abbot,       | 2110 Mrs. Ellen F. Allen,              |
| 1877 Dorcas Abbot,              | 867 Wid. Eunice Ames,*                 |
| 1926 Phebe E. Abbot,            | 2041 Mrs. Mary Arnold,*                |
| 1878 Hannah Abbot,              |  |
| 2161 Mrs. Sarah L. Abbot,       | 1019 Wid. Sarah Baker,                 |
| 1454 Wid. Ruth Abbot,           | 1597 Mrs. Lucy F. Baker,               |
| 1854 Mrs. Eunice E. Abbot,      | 1646 Joshua Ballard,                   |
| 1351 Henry Abbot,               | 1647 Mrs. Phebe Ballard,               |
| 1352 Mrs. Judith Abbot,         | 1746 Mrs. Hannah T. Bancroft,          |
| 1899 Henry W. Abbot,            | 2109 Horace P. Beard,                  |
| 1466 Mrs. Eliza A. Abbot, 1906  | 1936 Israel Berry,                     |
| 1608 Phebe A. Abbot,            | 1937 Mrs. Serena Berry,                |
| 1562 Job Abbot,                 | 2136 Alonzo P. Berry,                  |
| 1563 Mrs. Lucy Abbot,           | 2152 Mrs. Angeline E. Blackman,        |
| 1727 Nathan B. Abbott,          | 1376 Abel Blanchard,*                  |
| 1856 Mrs. Elizabeth L. Abbott,  | 1286 Mrs. Eliza Blanchard,             |
| 1162 Mrs. Mary Abbot,           | 1312 Mrs. Sophia Blood, 2073           |
| 2007 James Alfred Abbot, 2125   | 1812 Mrs. Mary Blood,                  |
| 1848 Asa A. Abbot,              | 1940 I. Octavius Blunt,*               |
| 2003 Mrs. Mehitabel H. Abbot,   | 1941 Persis M. Blunt,                  |
| 1618 Sylvester Abbot,           | 2058 Charles C. Blunt,                 |
| 1973 Mrs. Rhoda B. Abbot,       | 2116 Mrs. Lucy J. Blunt,               |
| 1556 Sarah A. Abbot,            | 2137 J. Milton Blunt,                  |
| 1506 Daniel Abbot,              | 1539 Rhoda E. Braddock,                |
| 1507 Mrs. Sally Abbot,          | 1435 Hannah Brown,                     |
| 1680 Wid. Polly Abbot,          | 1567 Hannah Brown,                     |
| 1896 Esther J. D. Abbot,        | 2059 Thaddeus H. Brown,                |
| 1249 Dea. Amos Abbott,          | 1168 Wid. Dolly Burnham,               |
| 1942 Caroline M. Abbott,        | 1671 Wid. Martha Burns,                |
| 2176 Esther A. Abbott,          |  |
| 2040 Emma F. Abbott,            | 1679 Widow Lucinda Caldwell,           |
| 1737 Wid. Hannah Abbot,         | 2049 Sophia Carleton,                  |
| 1659 Dea. Albert Abbott,        | 2050 Sarah J. Carleton,                |
| 1818 Mrs. Abby H. Abbott,       | 1424 Wid. Abigail Carter,              |
| 2153 Sarah L. Abbott,           | 1799 Justin Carter,                    |
| 2154 Abby E. Abbott,            | 1809 Mrs. Mary R. Carter,              |
| 2155 Lewis L. Abbott,           | 1946 Abigail B. Carter,                |
| 1979 William Abbott,            | 2107 Edward Carter,                    |
| 1712 Mrs. Sarah J. Abbott, 1980 | 2122 Emily Carter,                     |
| 2157 Rev. Edward F. Abbot,*     | 1357 Wid. Abigail Chamberlain*<br>2070 |
| 2158 Mrs. Charlotte Abbott,     |  |
| 1242 Lydia Abbot, 1795          | 1691 Hermon P. Chandler, 2163          |
| 1627 Hermon Abbot,              | 1692 Mrs. Phebe A. Chandler,<br>2164   |
| 1876 George L. Abbot,           | 2129 Martha H. Chandler,               |
| 2075 Mrs. Mary A. Abbot,        | 1726 John Chandler,                    |
| 2013 (Dea.) John Aiken,         | 1710 Mrs. Phebe Chandler,              |
| 2014 Mrs. Mary M. Aiken,        | 1800 Ezra Chandler,*                   |
| 2046 John F. Aiken,             |  |

- |                                |                                |
|--------------------------------|--------------------------------|
| 1224 (Dea.) Ralph H. Chandler, | 2145 Anna A. Fay,              |
| 2089,                          | 1512 Wid. Hannah Flagg,        |
| 2090 Mrs. Mary Chandler,       | 1923 Caroline Flagg,           |
| 2172 Frances E. Chandler,      | 1577 Thomas C. Foster,         |
| 2173 Laura M. Chandler,        | 1984 Mrs. Lucy C. Foster,      |
| 2091 (Dea.) Holbrook Chandler, | 1346 Wid. Bethiah Foster,      |
| 2092 Mrs. Margaret Chandler,   | 2022 Mrs. Rhoda J. Foster,     |
| 2126 Joseph Chandler, jr.,     | 1147 Wid. Hannah Frye,         |
| 1429 Wid. Henrietta Cheever,   | 2077 Wid. Elsie Frye,          |
| 2134 Wid. Betsy L. Cheever,    | 2062 Josephine H. Frye,        |
| 1669 Jacob Chickering,         |                                |
| 1769 Mrs. Sarah J. Chickering, | 1700 Jacob B. Gage,*           |
| 2162 Emily Chickering,         | 2160 William B. Gallison,*     |
| 1789 Mrs. Fanny Chickering,    | 2177 Isaac E. Giddings,        |
| 2108 Hannah M. Chickering,     | 2104 Mrs. Hannah M. Gleason,   |
| 1689 Nathan Clark,             | 1504 Dea. Abraham J. Gould,    |
| 1690 Mrs. Persis Clark,        | 1505 Mrs. Mary B. Gould,       |
| 1703 Mary Clark,               | 2023 Julia A. Gould,           |
| 2133 Abby F. Clement,          | 1179 Wid. Susanna P. Gould,*   |
| 1616 Samuel Cogswell,          | 1938 Sarah Gould,              |
| 1490 Lucy Cogswell,            | 2072 Frances M. Grant,         |
| 2101 Mrs. Eliza P. Corse,      | 1491 Mrs. Betsy Gray,          |
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| 1309 Sarah Cummings,*          | 1840 Wid. Hannah Griffin,*     |
| 1290 Dea Joseph Cummings 1833  | 1705 Maria Griffin,*           |
| 1976 Mrs. Phebe Cummings,      |                                |
| 1895 Mrs. Eliza B. Cummings,*  | 1449 Mrs. Sarah F. Hall,* 1822 |
| 1949 Mrs. Hannah A. Cummings,  | 1860 Henry E. Hayward,         |
| 1678 Wid. Susan Curtis,        | 1687 Mrs. Polly S. Hayward,    |
|                                | 2044 Mrs. Mary Hazen,          |
| 2150 John H. Dean,             | 2131 Mary P. Hazen,            |
| 2151 Mrs. Caroline L. Dean,    | 2165 Wid. Ann Hervey,          |
| 2174 Sarah A. Dole,            | 2166 Sarah C. Hervey,          |
| 1965 Mrs. Caroline T. Dolloff, | 2168 Annie G. Hervey,          |
| 1414 Wid. Fanny Downs,*        | 2167 Abbie S. Hervey,          |
| 2012 Mrs. Sarah A. Doyle,*     | 2094 John C. Heymer,           |
| 1277 Wid. Mary Durant,*        | 2095 Mrs. Caroline M. Heymer,  |
|                                | 1783 Mary E. Hidden,           |
| 1738 Ebenezer N. Easton,       | 1514 Mrs. Phebe H. Higgins,    |
| 1382 Mrs. Eliza Easton,        | 1447 Mrs. Rebecca H. Higgins,  |
| 1193 Wid. Mary Eaton,*         | 1525 Amos Holt,                |
| 2118 Nathan Ellis,             | 1526 Mrs. Eunice Holt,         |
| 2119 Mrs. Susan L. Ellis,      | 1097 Joseph Holt, 1496         |
| 2144 Elizabeth P. Ellis,       | 1639 Mary J. Holt,             |
| 2123 Maria H. Ellis,           | 1850 Wid. Lydia Holt,          |
| 2169 Ellen G. Ellis,           | 2156 Ellen A. Holt,            |
| 1380 Wid. Peggy Esty,*         | 2171 Delia L. Holt,            |
|                                | 1234 Wid. Sarah Holt,          |
| 1667 Wid. Sarah Farnham,*      | 1385 Joseph Holt 2d,           |
| 1345 Wid. Hannah Faulkner,*    | 1386 Mrs. Elizabeth Holt,      |
| 1714 Louisa J. Faulkner,*      | 1974 Elizabeth C. Holt,        |
| 1518 Wid. Hannah Fay, 1915,    | 1943 Mrs. Lucy C. Holt,        |
| 2159,                          | 2037 Elizabeth S. Holt,        |

- |                               |                                |
|-------------------------------|--------------------------------|
| 1879 Mary B. Hunt,            | 1932 Mark Newman,              |
| 1880 Hannah J. Hunt,          | 2002 Mrs. Elizabeth Newman,    |
|                               | 1696 Wid. Experience Nichols,* |
| 1580 James Jaquith,           | 1585 Samuel Osgood,*           |
| 1524 Hannah A. Jaquith,       | 1586 Mrs. Martha Osgood,*      |
| 1698 Mrs. Sally W. Jenkins,   |                                |
| 2138 William H. Jenks,*       | 1881 Mrs. Phebe N. Palmer,*    |
| 2189 Mrs. Mary T. Jenks,*     | 2051 Samuel Peabody,           |
| 2074 Wid. Susanna Johnson,    | 2052 Mrs. Abigail Peabody,     |
| 2063 Mary E. Johnson,         | 2053 Abby H. Peabody,          |
| 2170 Susan M. Johnson,        | 2054 Sarah J. Peabody,         |
| 1420 Jewett Jones,            | 1157 Elizabeth A. Pearson,     |
| 1421 Mrs. Susan Jones,        | 1745 Mrs. Sarah J. Pearson,    |
| 2088 Mrs. Hannah K. Jones,    | 1061 Wid. Dorcas Phelps,       |
| 1389 (Dea.) Ebenezer Jones,   | 1851 Jane B. Phelps,           |
| 1161 Elizabeth Jones,         | 1868 Joel Phelps,              |
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| 1978 Mary E. Jones,           | 1285 Wid. Clarissa Poor,*      |
| 2028 Sarah J. Jones,          |                                |
| 2066 Elmira Jones,            | 1437 Wid. Lucretia Richardson, |
| 1508 Reuben Jones,            | 2130 Lucretia W. Richardson,   |
| 1509 Mrs. Rachel S. Jones,    | 1581 Joseph Richardson,        |
|                               | 1697 Mrs. Lucy Richardson,     |
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|                               | 2034 Mrs. Mary Rogers,         |
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| 1544 Mrs. Mary A. Lovejoy,*   | 2006 Elizabeth P. Russell,     |
| 1411 Wid. Sally Low,          | 1276 Abiel Russell,            |
|                               | 1996 Mrs. Eliza Russell,       |
| 2026 Thomas Mann,             | 1772 Lydia A. Russell,         |
| 1360 Wid. Adeline A. Manning, | 2064 Lucinda J. Russell,       |
| 1843 John H. Manning,         |                                |
| 2038 Mrs. Lois A. Manning,    | 1865 Mrs. Mary B. Safford,*    |
| 2067 Mary S. Manning,         | 1853 Mrs. Susan H. Searles,*   |
| 1448 Wid. Hannah F. Mans-     | 2105 Mrs. Emily Shannon,       |
| field, 1983                   | 1877 Wid. Hannah Shed,         |
| 1440 Mrs. Mary Mason,         | 1893 Wid. Betsy Smith,         |
| 2096 Sarah C. Mason,          | 1708 Margaret W. Smith,        |
| 1476 Wid. Sarah Mears,*       | 1371 Wid. Elizabeth Smith,*    |
| 1920 Wid. Sarah B. Merrill,   | 1813 Mrs. Charlotte Smith,     |
| 2061 Mrs. Elsie E. Miles,*    | 1869 Sylvester S. Stanley,     |
| 1388 Eliza A. Moar,           | 1651 Mrs. Ann Stanley,         |
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| 2087 Wid. Susanna Moar,       | 2057 Mrs. Sarah M. Sweetser,   |
| 2078 Mrs. Elizabeth C. Moar,  | 2065 Sarah M. Sweetser,        |
| 2080 Rev. George Moar,        | 1619 Nathaniel Swift,          |
| 2069 Mrs. Sarah A. Moar,      | 1982 Mrs. Almena Swift,        |
| 1320 Mrs. Elizabeth A. Moore, | 2128 Charlotte H. Swift,       |
|                               | 1725 Charles Swift,*           |
| 1255 Wid. Abigail D. Newman,  | 1768 Jonathan Swift,           |
| 1274 Margaret W. Newman,      |                                |

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2068 Mrs. Harmony B. Taylor,	2111 John N. Voorhes,*
1890 Dea. Edward Taylor,	1488 Mrs. Lozina C. Waldo,
1600 Rhoda Townsend,	2112 Sarah C. Waldo,
2047 Dr. Stephen Tracy,	2132 Clarissa W. Waldo,
2048 Mrs. Alice H. Tracy,	2175 Wid. Sarah Wardwell,
2055 Martha E. Tracy,	2100 Margaret E. Wardwell,
2085 Rebecca D. Tracy,	1552 Nathaniel Whittier, .
2120 James A. Treat,*	1375 Mrs. Hannah Whittier,
2121 J. Harvey Treat,*	1873 Ann E. Whittier,
2149 Mrs. Eliza H. Tucker,	2142 Hannah E. Whittier,
2098 Lydia A. Tucker,	1995 Ann Wilkins,*
2099 Mary R. Tucker,	2083 Wid. Harriet Willard,
2117 Charles Tufts,	1997 Joseph Winfield,*
1922 Mrs. Sophia Tufts,	1461 Mrs. Mehitabel M. Winfield,
2070 Rev. Josiah W. Turner,	2147 Luke Worthley,
2071 Mrs. Almena W. Turner,	2148 Mrs. Elizabeth P. Worthley,
2146 Mary F. Turner,	
1728 Edward C. Upton,	1337 Wid. Deborah Young.
1882 Mrs. Eliza M. Upton,	

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WHOLE NO. OF PRESENT MEMBERS,	.	.	336
NO. OF FEMALE MEMBERS, .	.	.	247
NO. OF MALE MEMBERS,	.	.	89
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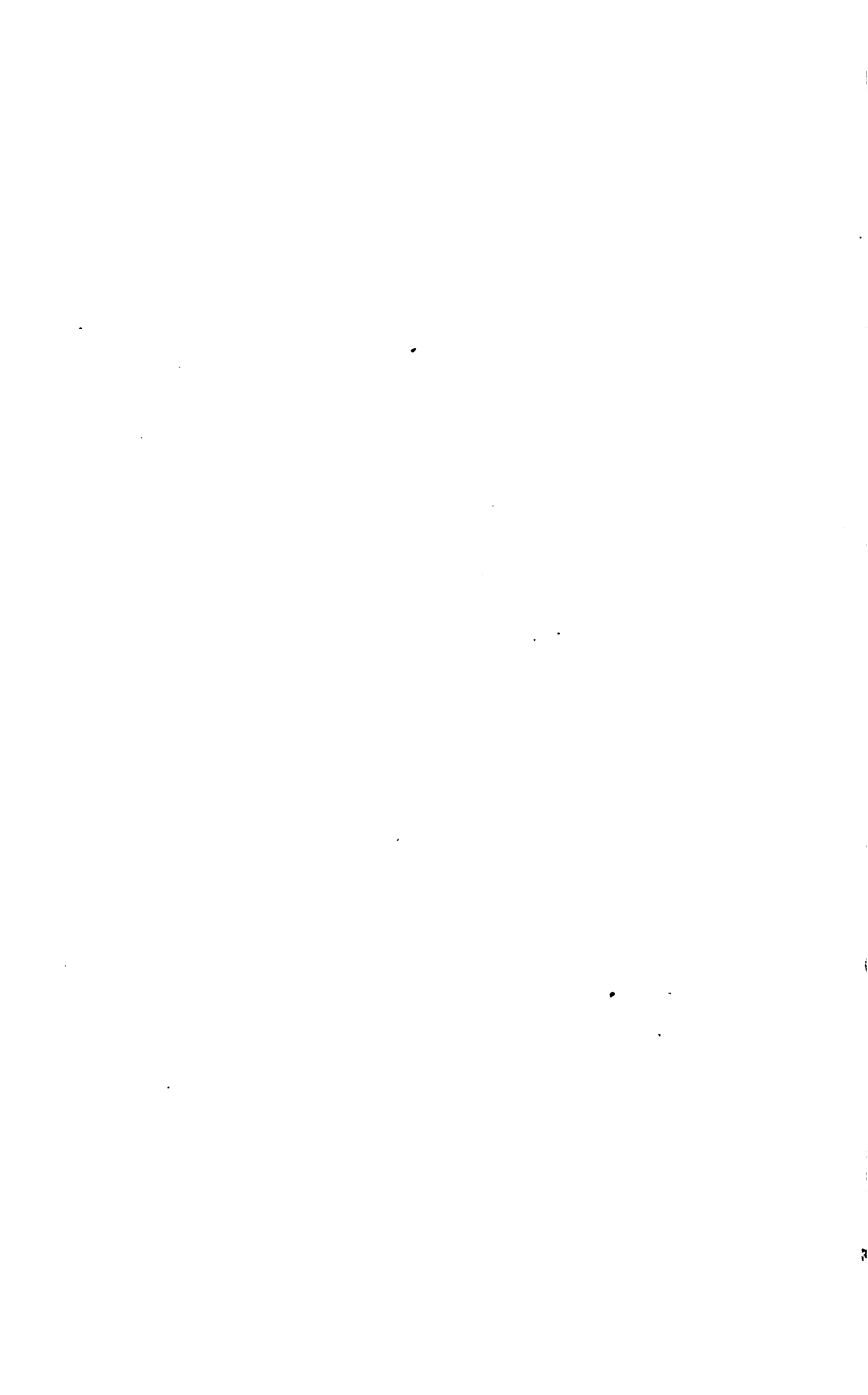
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# All My Sins are Taken Away

LINCOLN MCCONNELL.

J. EDWIN MCCONNELL.

CHO.—All of my sins . . . . . are tak-en a-way, All of my  
All of my sins are tak-en a-way,

sins are tak-en a-way, All my sins are tak-en  
All of my sins are tak-en a-way,

a-way, Glo-ry, glo-ry I can say: All my sins are tak-en a-way, tak-en a-way.

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Grete E. Langfise-Brown and Catty  
Big Catty was the wonderful singer  
who introduced this little song here

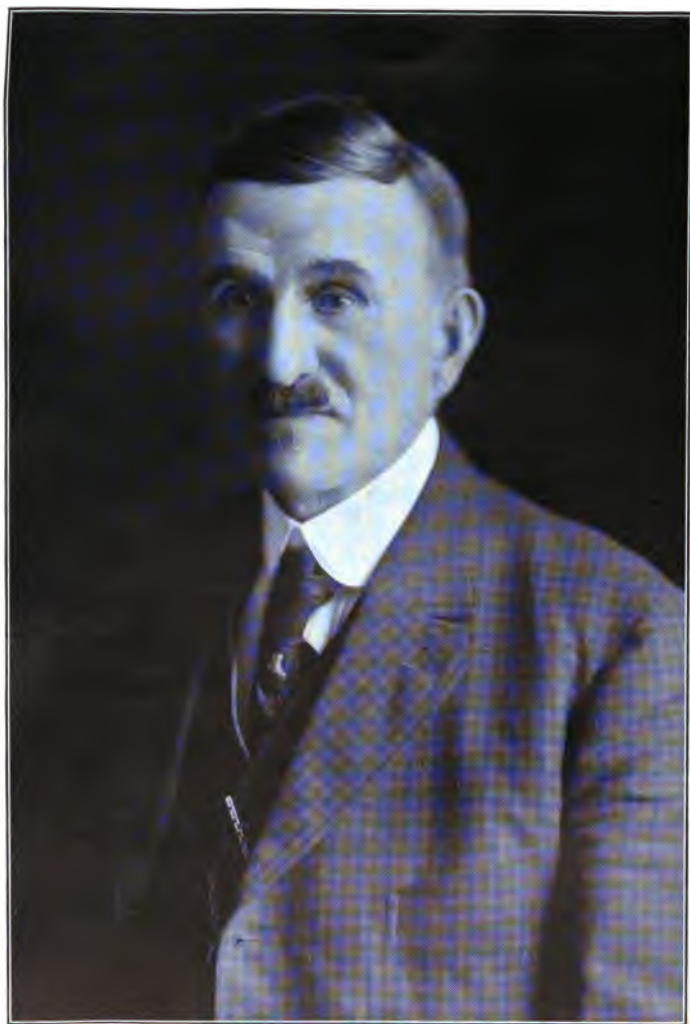
1 Just about the time (repeat) I thought I was lost, (repeat)  
Just about the time (repeat) I thought I was lost, (repeat)  
Just about the time I thought I was lost,  
My Lord spoke and my chains fell off;  
All my sins are taken away, taken away.  
I never shall (repeat) forget that day, (repeat)  
I never shall (repeat) forget that day, (repeat)  
I never shall forget that day,  
When I heard my Saviour say:  
"All your sins are taken away, taken away."  
If you don't believe (repeat) I've been redeemed, (repeat)  
If you don't believe (repeat) I've been redeemed, (repeat)  
I never shall believe I've been redeemed,  
Follow me down to the Jordan stream:  
All my sins are taken away, taken away.  
I'm going home (repeat) on the morning train, (repeat)  
I'm going home (repeat) on the morning train, (repeat)  
I'm going home on the morning train,  
Glory, glory, praise His name:  
All my sins are taken away, taken away.

We find this little song in  
Wonders of the book of Revelations  
And one can change words I want  
All my sins taken away by Morgan









*J. B. Morgan*

# All My Sins are Taken Away

LINCOLN McCONNELL.

J. EDWIN McCONNELL.

CHO.-All of my sins. . . . . are tak-en a-way, All of my  
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sins are tak-en a-way, All my sins are tak-en  
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This little song was introduced by the  
Great Evangelist-Brown and Curry  
Bro. Curry was the wonderful singer  
who introduced this little song here

We find this little song in  
Wonders of the Bible in Revival  
and one can always find it in  
All my sins taken away J. M. O'Connell



# Jesus is Coming to that Great Meeting in the Air

BY  
J. J. MORGAN

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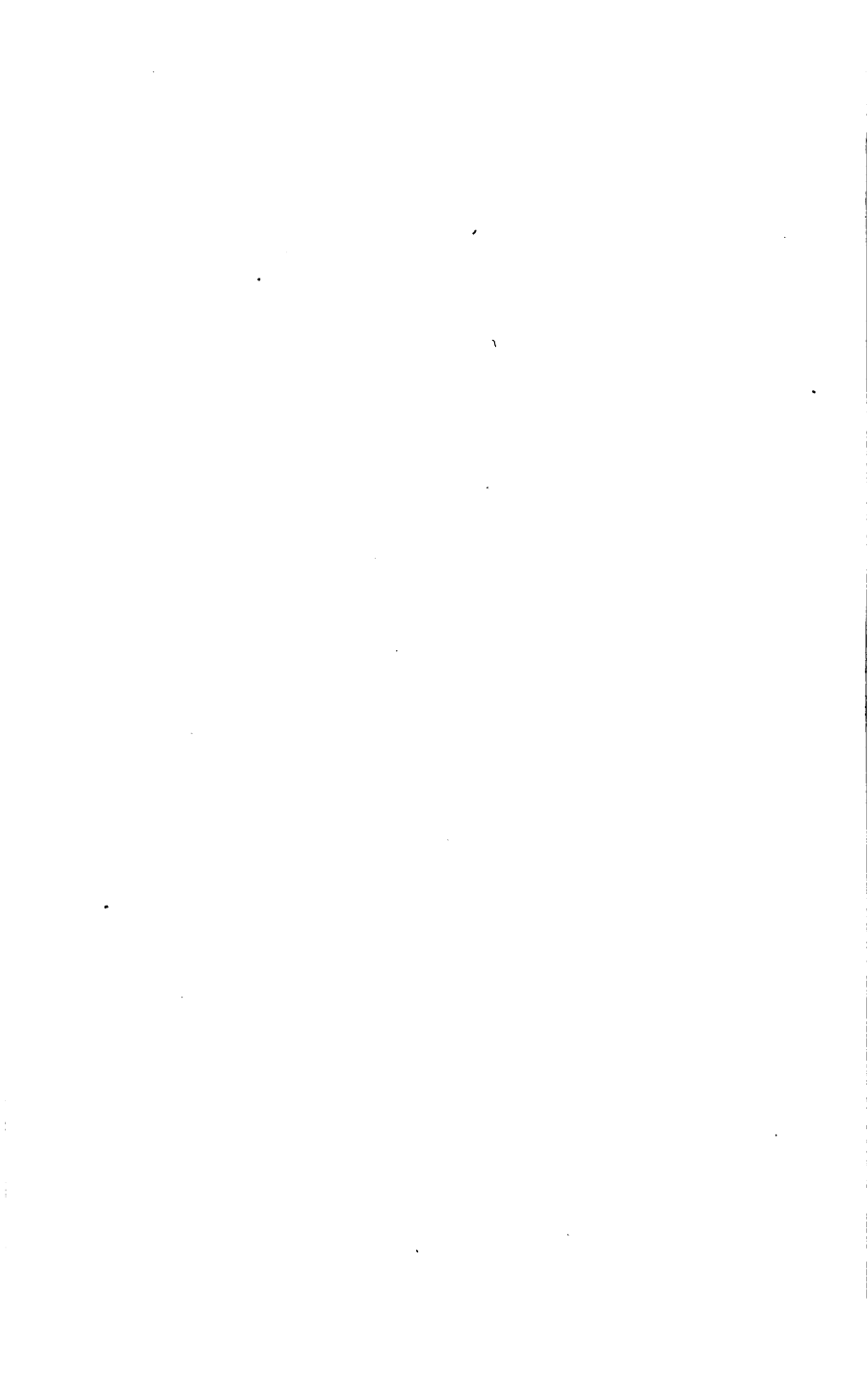
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## INTRODUCTION

That our world is approaching a momentous crisis is believed by thoughtful men in all conditions of life. Intelligent and great divine, spiritual minds can not escape this conviction. There may be difference of opinion as to how near the crisis may be, also as to just how it will be ushered in and as to many of its final consequences, but many or nearly all are agreed that events of unprecedented importance are impending and the social order existing now is likely to be revolutionized.

The prophets of God in all ages have foreseen and foretold the dawn of the Golden Age and the ultimate establishment of the Kingdom of God in visible glory upon the earth, the universal triumphant righteousness in this world and as a result of the spiritual transformation poor humanity will be delivered from the bondage of corruption into a glorious liberty of the children of God.

The conviction is also growing among thinking men that the approach of that Golden Age which has been the dream of poets and visions of devout prophets through the ages, is not such a far off divine event



some would like to have it, but that it is ever imminent, likely to occur at any time. According to the Scriptures the dawning of the age so long foretold by prophecy and so long hoped for by devout men in all the world awaits the return of Jesus Christ to our earth to consummate His redemption purposes and to gather in the final harvest of His redeeming work in this world.

#### **NOTES FROM JESSE FOREST SILVERS ON THE SCRIPTURES—LORD'S RETURN, P. 9**

Jesus ascended to Heaven; His disciples saw Him go; while they beheld He was taken up and a CLOUD received Him out of their sight (Acts 1:9). Not a rain cloud, but it is a cloud of ANGELS, and where this word is used in all the meetings of Jesus in the air and a cloud received Him out of their sight, etc. Jesus will return. To lone disciples gazing upward, ANGELS SPEAK THESE PRECIOUS WORDS, "THIS SAME JESUS WHICH IS TAKEN FROM YOU INTO HEAVEN SHALL COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN." (Acts 1:11.) In the Scriptures it is written, "I will return." (Acts 15:16.) Jesus said to His disciples, "I will come again." (John 14-31.)

---

We know how a fond and affectionate maiden looks seaward to watch for a ship's return. We have seen how grateful nations have welcomed their heroes home; even so come Lord Jesus (Rev. 22:20). The people of God are deeply interested in the coming back to earth of Him who sweat great drops of blood under the olive trees of old Gethsemane and stained the stones of Calvary with blood from His broken heart that He might save their souls from the bitter pangs of eternal death. While the day and hour of the Lord's return is not revealed to enquiring man, the leading missionaries and evangelists of the world believe the time is drawing near.

A proud and stately SHIP speeds onward in darkness and a gay and thoughtless multitude revels in peace and safety while sudden destruction lies ahead. God help us to sound a faithful warning and push to the rescue of perishing souls. The time is short.

#### NOTES BY THE COMPILER

I trust the Holy Spirit has prompted me in preparing this work on a subject dear to all who love the Lord and His appearing. For fifteen years or more the thought of looking into the prophecy and try-

ing to find out about where we as a people stood along the line of prophecy; and God has put it into my heart to compile this little work and have it published for the glory of His cause, and it has fallen on me to witness to the world and tell what I have found in my studies, and not only tell it but publish it, so it may do good after I am gone, and I think this really is the grandest and greatest literature ever collected and written, and I hope the reader will read it with all confidence, as I have taken the most of it from Dr. Godby, Wheeden, Glasco, and many other great, godly, spiritual Bible scholars. You will notice most all of it refers you to the Bible.

I have added some thoughts in a few places in this work and my opinion is that no mind could over color the heavenly glory of Jesus' millennial kingdom and the eternal heavens, and the glory and reward for those that overcometh all things by the grace of God.

This work has now been completed. Patience and research and earnest prayers and gracious blessing from the Holy Spirit have enabled me to accomplish and compile this grand heavenly work, and present it as a message to my friends.

---

I HERE wish TO tender my sincere THANKS to the young lady, Miss Watrous, who worked so faithfully and so patiently typewriting this book. May God BLESS HER, and my PRAYER IS that she might have a right to the great meeting with Jesus in the air.

J. J. MORGAN.



---

**JESUS IS COMING TO THAT GREAT  
MEETING IN THE AIR**



# Jesus is Coming to that Great Meeting in the Air

---

## BOOK I.

---

### THE FIRST RESURRECTION

These Scripture lessons commence away back in the long, long ago, and reaches out and out; away back in God's infinite fathomless depths of his eternal creation, away back there in the dawn of creation before the morning stars sang together, and the Sons of God shouted for joy before the foundation of the world



was laid, and the lessons also pass through the Angelic probation, sweeping on with prophetic inspiration and showing us about where we stand along the prophetic line, and the Rapture period when Christ will come in the clouds with power and great glory.

**THE MILLENNIAL, SHOWING STATE and POSSIBLE CONDITION of the PEOPLE and the WORLD DURING THE MILLENNIAL PERIOD. THE CREATION OF THE WORLD; A RE-CREATION OF THE WORLD; MADE OVER, NEW, and on and on until time and ETERNITY has COME and GONE in the BYGONE AGES of GOD'S FATHOMLESS BILLOWS of ETERNITIES of ETERNITIES.**

We have this work divided into five **SCRIPTURE LESSONS**. The first takes in the **MORNING of CREATION**; the **ANGELS** in a **PROBATIONARY STATE**; **SATAN** in his **ORIGINAL STATE** before the **FALL**, **SATAN** and his **ANGELS FALL: THE ANTEDILUVIAN AGES** up to **CHRIST'S ADVENT** into the **WORLD**.

**NUMBER TWO** reaches from the time of **CHRIST** to the **RAPTURE PERIOD**, that **GREAT MEETING** in the **AIR**.

**NUMBER THREE** takes in the **GREAT TRIBULATION**.

**NUMBER FOUR** takes in the **GLORIOUS MILLENNIAL KINGDOM, PARADISIAL STATE** of this **WORLD**; showing conditions during the **MILLENNIAL PERIOD**.

**NUMBER FIVE** shows the **HEAVENLY STATE** of this **WORLD** after the **CREMATION**; the **NEW HEAVEN AND NEW EARTH**.

#### **NOTES BY THE COMPILER**

We start out in God's prophetic mysteries of His infinite fathomless future. Away back there in the long, long ago, before the morning stars sang together and before the foundation of the world was laid when God's great creative universe was in its swaddling clothes, before the fall of the angels, when all created intelligence, that is, the angels, were in a probationary state. Satan in his unfallen state was one of the brightest and most intellectual of all created intelligences and doubtless had been present and perhaps performed some important offices in the creation of the world and many other celestial bodies in God's great celestial universe. Before the fall,

Satan's heavenly name was Lucifer; as the name Lucifer is a Latin compound word and means "Light bearer." Satan brought about wonderful confusion in heaven by accusing the angels falsely day and night.

Rev. 2:7-13: "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven.

And the great dragon was cast out that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

The prophetic drama that St. John describes in Revelations is repeated; but not like the four gospels of the New Testament as each one of the four apostles wrote the gospel of Jesus Christ in his own way as

though no one else but he was writing it. All four and each separately telling the same story of what he heard and saw.

St. John banished on a lonely Isle called Patmos. While in the spirit on the Lord's day God opened a door in heaven and an angel showed John the wonderful heavenly drama that no **MORTAL EYE** ever beheld **BEFORE**; of the wonderful things and events of the future; of things that were coming to pass.

The number Seven is intertwined all the way through St. John's wonderful heavenly visions in Revelations and many of the wonderful visions John describes in Revelations is repeated seven times, and laps backwards and forwards. Seven is the number constantly used to symbolize Christ and denotes perfection; and the number seven is certainly the keynote in the great prophetic drama in Revelations.

Rev. 1:4. John to the **SEVEN CHURCHES**, **SEVEN SPIRITS**. Rev. 1:12. **SEVEN GOLDEN CANDLESTICKS**. Rev. 1:16. "And he had in his right hand **SEVEN STARS**." Rev. 4:5. **SEVEN LAMPS**. Rev. 5:1. The book of **SEVEN SEALS**. Rev. 5:6. Lamb with **SEVEN HORNS** and **SEVEN EYES**. Rev. 8:2. **SEVEN TRUMPETS**. Rev. 10:4.

**SEVEN THUNDERS.** Rev. 13:3. **SEVEN HEADS.** Rev. 17. **SEVEN VIALS; SEVEN KINGS.** Rev. 18. **SEVEN MOUNTAINS.** Rev. 21:9. **SEVEN last PLAGUES.**

**NOTES FROM REV. W. B. GODBEY, D. D.  
COMMENTS ON REV. CHAPTER I**

**The Ages**

The Antediluvian Ages have come and gone. The Patriarchal, Mosaic, and Prophetical Ages have all come and gone. The Jewish Age and Dispensation closed with the destruction of Jerusalem. The Father's Dispensation lasted four thousand years; that of the Son, during His incarnate ministry; and that of the Holy Ghost, from Pentecost to the second advent. So we are now living, not only in the last dispensation (that is) that of the Gentiles, the Holy Ghost, and the Church—but, as we will show you we are right at the end of that dispensation. John warned the people: "The time is at hand." Oh, how much more pertinent to ring out the warning now, as we are eighteen hundred years nearer than the generation in which John lived!

Good Lord, help us to sound the alarm and wake up a slumbering world and a dead Church.

These Scriptures, and others innumerable, confirm the conclusion that we are living in the last age, which is to be followed, not by the extermination of this earth, but by the glorious kingdom of our descended Lord. For this long anticipated and prayed for Millennial reign all the bygone ages were successive preparations. Our Savior came to destroy the works of the devil, which are sin, and restore this world to its Edenic state.

**The Rapture.** This word "rapture" means taking up, and it designates the Lord's deliverance of his saints from the great tribulation. Paul says positively that He will bring with Him those who sleep in Jesus. This can not mean spiritual sleep, but must mean the sleep of the body in the grave. Therefore, the Lord must come after them in order to have them to bring with Him when He comes to reign. 1 John 2:28, "Now little children, abide in Him, in order that, when He may appear, we may have boldness, and not shrink with embarrassment from Him in His presence." In this letter John teaches that we must have perfect love, which casts out fear and takes away

our embarrassment, and prepares us to meet our coming Lord with joy. **WHEN** shall we expect our Savior to come and take away His bride, raising the sainted dead and translating the living saints? Now, all the New Testament certifies over and over that we are in the last age preceding the coming kingdom. We are not only in the last age, but rapidly approaching the end of the Gentile Age.

**THE GREAT EVANGELIST JOHN E. BROWN,** says, "Jesus has been, was and will ever be the Friend of the Human Family. He came into this world with wisdom Omniscient, with power Omnipotent. He came to set the captives free.

The Devil has been, was and ever will be the Enemy of the Human Family, with wisdom Omniscient, with power Omnipotent and with the utmost cunning he goes about setting his snares; setting amongst these snares temptations that blind; and once they are in the toils of the evil one it takes no prophet to tell what the end will be." The Devil is as much a person as God Himself. The Bible teaches that there is a personal God, one who loves and helps you; and a personal devil who hates you; and the Bible teaches

those two facts just as definitely as it teaches anything in the world.

**The Devil is Mighty; God is Almighty.**

**NOTES TAKEN FROM DR. GODBEY COMMENTARY, REV., CHAPTER IX**

Doubtless all created intelligence was originally probationers. Unfortunately Lucifer with many others forfeited his probation and was cast out. Presumptively the probation on these celestial worlds has already expired while we are still in probation.

From this fatal apostasy originated all Sin, Evil, Death, Curses, Lies and all the evil spirits of the earth and hell. They not only throng the dark pandemonium but for wise purposes connected with our probation are permitted to interpenetrate our atmosphere enveloping this earth; coming in contact with human spirits, tempting and trying and trying them in every conceivable way.

**REV., CHAPTER 1**

**Matt. 24:27: "For as the lightning cometh from the East and appeareth even unto the West so shall be the coming of the Son of Man."**



Hence, we see that the light of his glorified person will flash round the world and affright the slumbering millions now resting in carnal security throughout every nation under heaven. Appalled and panic-stricken they will howl out one universal wail at Him.

“May the Lord anoint your eyes that you may see, your ears that you may hear the voice of your ascended Lord from the skies; Awake, my Beloved, wash and dress, for I am coming.”

#### NOTES BY COMPILER

Luke 24: “Behold my hands and feet that it is I myself. Handle me and see, for a spirit hath not flesh and bones as ye see me have.”

#### NOTES TAKEN FROM THE GREAT EVANGELIST PAUL RADER—COMMENTS AND SERMONS

As the body of our Lord lay in the tomb I am confident that all hell held a high jubilee, but on the third day God breathed into that sleeping clay and he arose and there was consternation in hell.

Matt. 28: “Behold there was a great earthquake, for the angel of the Lord descended from heaven and came and rolled back the stone from the door and sat

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ANGELS AT THE TOMB

ANGELS AT THE TOMB

upon it. His countenance was like lightning and his raiment white as snow."

The great Evangelist Rader says, "When God's Holy Angels came down and rolled the great stone off from the tomb and Jesus came out gloriously resurrected, that the tomb looked like a great MOUTH laughing at death. The mouth said, 'Oh death where is thy sting, Oh grave where is thy victory.'"

### **REVELATION**

This is a Greek word. Translated it means the REVELMENT of Christ in his literal glorified personal manhood back to this world.

### **DR. GODBEY NOTES**

#### **The Theocracy**

This word means the government of God. It was the original economy, prevalent in Eden till the Fall. It was revived in a modified sense, after the Fall. Almost totally eclipsed ere long by the wickedness of the Antediluvians, it received the grand impetus in the divine intervention of the flood, sweeping ostensible rebellion out of the world and leaving a solitary righteous family to re-people the earth.

But remember, God's plans never fail. Human and diabolical rebellion may interrupt and postpone them; but omnipotence in due time will sweep away all the fabrication of men and devils and perfect his plans to the admiration of Saints and Angels.

### REV., CHAPTER XIX

We find "Amen" and "Hallelujah" are the battle-shouts which everywhere ring along the triumphant phalanx of Immanuel's army. These are Hebrew words, which have never been translated into any of the innumerable languages into which the Bible has been translated. Just as they are, they have been transferred into more than one hundred languages. A ship was under sail on the Pacific Ocean, carrying a Hindoo and a New Zealander. The latter is a convert of the Salvation Army, and the former of Bishop Taylor's missionaries. They are in prayer. The Hindoo receives a landslide from the heavenly country, and shouts aloud, "Hallellujah!" The New Zealander shouts back, "Amen!" Neither knows a word of the other's language. Anon they reciprocate, "Hallelujah!" "Amen!" Soon the strangers mutually embrace.

Noah's family, the elect of the Old World, went up in the Ark, escaping the doom of the antediluvians. So will the Lord's truly sanctified people go up in the cloud gloriously delivered from the doom of the wicked.

As were the days of Noah so shall be the coming of the Son of Man. For they were eating and drinking, marrying and giving in marriage in the days before the Flood till Noah entered the Ark.

When the SONS of GOD, many commentators say, (Seth's children) saw the Daughters of men that they were fair, they took them for wives. Then wickedness increased to an alarming rate, and they became mighty men; old men of renown.

And God saw the wickedness of man and that it was great on the earth; and that every imagination and thought of his heart was only evil continually.

Gen. 6-1. Dr. Torrey says: To interpret Scripture by Scripture, the SONS of GOD mentioned above seems rather to have been ANGELIC BEINGS. Refers to Jude 6. We are told angels which kept not their own principality but left their proper habitation and were kept in everlasting chains in darkness unto the Judg-

ment of the great day, also Sodom and Gomorrah committed the same sins. **SEE DR. TORREY'S DIFFICULTIES** in the **BIBLE**, pages 120-121.

#### **NOTE BY COMPILER**

Dr. Godbey says: "It is my honest conviction that this wonderful and incorrigible nightmare on human conscience, the summary of all political intrigue, will run on till the Lord comes to take away His bride."

#### **NOTES TAKEN BY COMPILER FROM MATT. 25 OF THE TEN VIRGINS**

**REPRESENTS THE RAPTURE PERIOD WHEN CHRIST COMES TO MAKE UP HIS JEWELS. THAT MEETING IN THE AIR AND ALSO FURNISHES MATERIAL THAT REPRESENTS CHRIST'S GLORIOUS MILLENNIAL KINGDOM.**

Matt. 25. "Then shall the kingdom of Heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom; and five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept; and at midnight there was a cry made, Behold







THE TEN VIRGINS

the bridegroom cometh, Go ye out to meet HIM; "YOU SEE THERE WILL BE SOMEBODY AWAKE. JESUS, OUR SAVIOR'S GREAT WATCHER, THE HOLY SPIRIT IS THE ONE WHO WILL MAKE THE CALL." Jesus has chosen to liken the Rapture period when He comes to make up His jewels and His Glorious millennial kingdom to, the ten virgins, and as a parable I do not think he could have found anything better in all God's universe, and I think the glorious Creator centered all his creative genius powers on that most beautiful creature, the virgin, the helpmate of man, God's gift to man. The female human being with her heart and soul filled with the holy spirit is certainly the highest pinnacle of all of God's creation in this world. God made man in His own image and likeness, then improved on him by making woman. Certainly the female element is the refining element of the human family; this is the reason it looks so much worse for her than men, when they loose their refinement and modesty. This something called Modesty and Refinement all women folks should guard and protect; that beautiful prize, God's glorious gift to the human race, equal to the Apple of her life or her life.

Now let us look at those five wise virgins from an artistic view point of this world, then again from a spiritual conception of heavenly symbols as are found in this parable. First see how they appear and look. They are rather tall, but shapely, and perfectly formed, in stature, shape and size and comely. They have queenly shaped heads with long beautiful hair, with a girlish toss over their shoulders, fixed with a beautiful band of some white material around the head. They have large sparkling eyes which scatter delight. Their faces, with fine features, and with a Halo on their countenance. They are dressed in a loose, long white garment, as white as snow, plain but spotless white, with sandals on their feet. They are queenly in every particular and modest to a fault, with glorified intelligence. Their eyes and countenance are sparkling with the love of Jesus. Their vessels are their hearts filled with the oil of gladness, which is the Holy Spirit. They have their lamps ready and waiting for the bridegroom, and they were waiting and watching, waiting and watching, so long that they slumbered and slept and there was a cry at midnight, "Behold the bridegroom cometh, go ye out to meet him."

The five foolish virgins are the twentieth century nominal pleasure loving, pleasure seeking church members, but they are also fine girls. They have been born again of the spirit. They are dressed fine, with highly colored silk dresses, high buttoned shoes, and are equal physically to the wise virgins. They are of the wealthiest class. They are very intelligent but like worldly pleasures. They are not expecting the bridegroom so soon. They intended to get the Holy Spirit in their hearts and try to keep him there but they think there will be plenty of time. However, they like the company of the wise virgins and love to be with them but haven't got their hearts filled with the oil of gladness or the Holy Spirit.

**JESUS' WONDERFUL SPIRITUAL ALLEGORY OF THE TEN VIRGINS PARABLE** was without doubt intended to represent the entire Christian world and the figure is to convey the fact that they were a select representative body, and by our Lord taking ten virgins for a representation of the Rapture period and of His millennial kingdom would show how beautiful, how cheerful, how virtuous and glorious will be His millennial kingdom.

As the wise virgins are Christ's jewels that will be caught up to meet the Lord in the air when the watch-er's cry is made at midnight. They represent all the Godly people of the world that have the Holy Spirit and the five foolish virgins will go through the Tribulation and many of them become martyrs for Jesus and will come through into the millennial kingdom. These foolish virgins represent all the Christian world that is left on the earth after the Salt of the earth is taken in the Rapture period.

#### NOTES TAKEN FROM DR. GODBEY COMMENTS ON REV., CHAPTER XI

The momentous issues predicted in all the later-day prophecies belong to the third woe, and will take place during the seventh trumpet. You see unmistakably, from the above quotations, that every human government on the globe, both political and ecclesiastical, is to be turned over to the Lord Jesus Christ when He comes to reign. Two hundred millions of martyrs have sealed their faith with their blood. All their prayers for deliverance, victory, and the triumph of truth and righteousness in the world, are going to be answered. They will be rewarded with a place in the first resurrection, and receive kingdoms and

crowns as the faithful subordinates of the reigning Christ in the coming millennium. The popular idea that the wicked multitudes will be converted during the Gospel Age is unscriptural. They may be saved, if they will: but there is the trouble. They love sin too much to give it up. Jesus says, "the saved are few," while the multitude travels the broad road. In the Jerusalem Council the end for which the gospel is sent into the world is defined: "To gather out of all nations a people unto the Lord."

The wonderful prophecies about a nation being born in a day belong to the millennial period. As above quoted, these people who reject the gospel, and destroy the prosperity and happiness of the earth by their wickedness are not to be converted, but destroyed. The rulers of the world, political and ecclesiastical, with millions who sycophantize them into office, would not let the Lord reign, if He were to come down today on His millennial throne.

Therefore, when He comes and takes His blood-washed bride out of the world, the Ancient of Days will descend (Dan. 7:9), encumber His castigatory judgment-throne, and enter into righteous judgment with all the wicked nations and fallen Churches of

the earth. He said to His Son: "Sit Thou on my right hand until I make Thine enemies Thy footstool." Hence you see the invisible Father will descend and sit in judgment on all the powers of the earth, political and ecclesiastical, and administer to them the just reward of their rebellion, maladministration, high-handed iniquities, vices, and crimes, till the sweeping catastrophes of the great tribulation shall remove from the earth the unsaveable, incorrigible population. Dan. 7:13, 14, reveals the "Son of Man" coming down on His millennial throne to take possession of this world, immediately after the Father has prepared the way by His pre-millennial judgments. The very fact that the Holy Spirit says that the Son of Man shall come and reign on the earth forever beautifully corroborates Acts 1:11: "This same Jesus whom you saw ascend up to heaven, will also come again in like manner as ye saw Him go into heaven." When Jesus gave us the commission, He said, "Lo, I am with you alway, even unto the end of the age." Hence we see that the God-Christ is with us throughout the Gospel Age; but the man-Christ has not been on earth since his ascension from Mt. Olivet. Zechariah 12:4 says: "His feet shall stand in that day upon the Mount of Olives."

**NOTES TAKEN FROM DR. GODBEY'S COMMENTS  
ON REV., CHAPTER 1**

The Millennial reign will be the final restoration of the Theocracy in its Edenic splendor and glory, never again to go into eclipse, but to brighten in the sweep of a thousand years, accumulate new luster in Satan's post-millennial defeat and ejection into the lake of fire, brighten through the final judgment, earth's fiery sanctification and final celestialization, and sweep on through all eternity—the bliss of glorified saints and the joy of angels, archangels, cherubim and seraphim.

**TIME OF THE END**

While it is positively revealed that no one is to know the day of His coming, yet it is positively certified that the Lord's true people are to know the time of the end.

**REV. CHAPTER XIV**

Matt. 24: 30, 31: "Then shall the sign of the Son of man appear in the skies, then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send forth His angels with a great sound of a trumpet, and they shall gather together His



elect from the four winds, from one end of Heaven to the other."

As Daniel and John did not live in the time of the end, they did not know it. Daniel was terribly grieved because he did not know it; but God said to him (12:9) "Go thy way; close up the vision and seal the book till the time of the end. Many shall run to and fro, and knowledge shall be increased." We are now living in that period. Many are running to and fro, and spreading abroad the knowledge of the Lord's speedy coming. Thus you may rest assured that we are living in the time of the end, and the coming of the Lord is nigh. If John had preached and withheld his testimony, he might have stayed in Rome. We must not only preach the word straight and clear, but constantly corroborate it by our testimony. In that case the blessing of persecution will not be delinquent.

As John arrived in Patmos late Saturday evening, spent the night in prayer, with the opening Sunday morning, the glorified Savior came down, opened heaven to his vision, and revealed the wonderful prophetic panorama. Why is our Sabbath the first day of the week? We see here the apostles kept the

first day, and, because of its sanctity, called it the Lord's day.

The golden candlestick symbolizes a Church full of Holy Ghost religion, in which the Holy Ghost Himself is the light. Here we have a glorious description of the glorified Savior as He walks amid the golden candlesticks.

"Clothed with a garment down to the foot and girded about the waist with a golden girdle." This is a description of His priestly regalia, as our Savior is Prophet, Priest, and King. As Prophet, He teaches us; as Priest He atones for all our sins; as King, He rules us forever. During His earthly mission, He served mankind as Prophet, and was a most indefatigable preacher. He is now exercising His priestly office at the Father's right hand in heaven. He will soon come down with His mighty angels and transfigured saints to set up His kingdom on the earth and reign forever.

"His head and His hands were white as wool, white as snow." This clause describes His antiquity, setting forth the fact that He is uncreated, and has existed from all eternity. "His eyes are as a flame of fire." This certifies His omniscience. The eye is the great

receptacle of knowledge, and symbolizes all the senses.

“His feet were like unto brass.” This clause describes our Savior’s immutability, revealing the fact that He never changes, but is the same unutterable love, omniscient wisdom, and superabounding grace, yesterday, today, and forever. “His voice as the sound of many waters.” This reveals His awful denunciation of sin. The artillery on every battlefield, the roaring thunder, the mighty tread of the hurricane, the sweep of the cyclone, the shock of the earthquake, and the bitter wail of the earth’s suffering millions, articulate our Savior’s warning voice against sin, doom, and damnation.

“Having in His right hand seven stars.” These stars are the faithful preachers of the gospel. So, if you want to be a star preacher, be sure the Savior holds you in His right hand. If you preach the truth, the whole truth, and nothing but the truth, fearless of men and devils, regardless of reputation, filthy lucre, ejectionment, and decapitation, rest assured Jesus will hold you in His right hand, and you will have the victory when the world is on fire.

“Out of His mouth goes a sharp, two-edged sword.” This is the word of God revealed in the Bible. This

wonderful sword has two edges, sharp as God's lightning, i. e., the salvation edge and the damnation edge. If you receive the salvation edge, and permit it radically and intrinsically to dissect the soul, spirit, heart, mind, and body, it will cut out every fibre of sin's warp and woof, actual and original, and effect a complete purgation from iniquity, investing you with the spotless robe of entire sanctification, and actually leading you out into the heavenly state, ready, watching and waiting for the Lord to descend, translate and take you up into the cloud.

If you prove too cowardly to receive the salvation edge, and let it cut out of you all sin, you will have to take the damnation edge, which will cut all your hopes out of heaven. "His countenance appears as the sun in His power." John 1:9: "He is the true light, which lighteth every man that cometh into the world." Thus we see that the world's Savior shines on every human soul. Hence Paul says even the heathen are left without excuse (Rom. 1:20). John says if we walk in the light, the blood cleanseth from all sin. Here is solved the problem of universal salvation. As the sun sends his light throughout the whole world, so the glorious Sun of righteousness

illuminates the spiritual world, giving to every human being—saint, sinner, heathen, Jew, and Moham-medan—all the light they need to lead them to heaven. If they will only walk in all the light they have, His blood will cleanse them from all sin, and robe them for glory.

“I have the keys of death and Hades.” Here we see that no person can die until God permits. People vainly talk about a Christian dying unsanctified. Such a thing never occurs. From the moment of your conversion, the holy Sanctifier is with you, holding the keys of death and Hades. He will not permit death to touch you till He finishes His work in your entire sanctification, which He can do in the twinkling of an eye **IF YOU ARE TRUE TO JESUS**. If you will not permit Him to sanctify you, but grieve Him away, you become a backslider, and drop into hell.

Do not understand by the above notes that every one that is converted will be sanctified whether they live a true Christian life or not. This means when they live a true Christian life—Dr. Godbey must mean Christian when he says one cannot die till God permits.

**NOTES BY COMPILER**

Hades is a compound Greek word, meaning unseen world, and including both heaven and hell. Gehenna is the Greek word which always means hell, and nothing else.

**NOTES TAKEN FROM DR. GODBEY'S COMMENTARY ON REV., CHAPTER 11****P. 33-34****THE ECCLESIASTICAL CLIMAX**

These seven churches, in their historic succession, set forth in vivid climax the visible Church, from the Apostolic Age to the Millennial reign. Ephesus, with its transcendent orthodoxy, though actually backslidden, condemned, and fallen from the kingdom, emblemizes the general Church in the post-Apostolic Age, when she was rapidly sidetracking from the glorious experience of entire sanctification which shook the world with the tread of a thousand earthquakes, and interpenetrated all nations during the Apostolic Age.

Smyrna was a little, dirty village, under the shadow of the great metropolitan Church at Ephesus. How striking the fact that the Holy Ghost adduces not a solitary charge against this Church! Though poor,

illiterate, obscure, and unknown, she walked with God in white, her garments unsullied. This Church represents the people of God during the age of pagan persecutions, which began under Nero and ceased under Diocletian, including a period of three hundred years, during which one hundred millions of Christians sealed their faith with their blood. Last summer I visited the Coliseum in Rome, where one hundred thousand cruel heathen men and women assembled nightly for three hundred years, to see the lions eat up the Christians.

I visited the old judgment-hall, where Nero sat upon his tribunal, and condemned Paul to decapitation and Peter to crucifixion. I saw the gloomy old Mamertine prison, where Paul was incarcerated. Then I followed him out through the west gate to the spot where the Roman soldiers cut off his head. I also followed Peter to the Campus Martius, where he was crucified with his head down.

#### REVELATION, CHAPTER IV—P. 43

Paul speaks of the third heaven. The firmament enveloping this earth is the first heaven, the astronomical universe is the second heaven, and the home of the glorified saints and angels, in the presence of

God, is the third heaven. The Apostle John stands on the lonely isle. After a night of prayer, he lifts up his eyes, looks through a door opened in the firmament, and contemplates the wonders of the Apocalyptic visions.

**REVELATION, CHAPTER VI—P. 60**

Oh, how rapidly is the Holy Ghost everywhere opening and revealing these wonderful latter-day prophecies to His holy people! The rapture of the bride, accompanied by the resurrection of the buried saints, and the translation of the living, will call Daniel from the dust, to stand in his lot; i. e., and see the literal fulfillment of the mighty wonders whose prophetic vision caused him to faint and fall as a dead man. Doubtless, the tribulation period will be characterized quite extensively by earthquakes and other noted physical phenomena.

**NOTES TAKEN FROM DR. GODBEY'S COMMENTS  
ON REVELATION, CHAPTER XII—P. 135**

We learn here that Satan, from his apostasy has been the accuser of the brethren, as he wickedly and falsely maligned the innocent angels before the Almighty, thus filling heaven with confusion till he



was cast out. So he has indefatigably pursued that course on earth. Martin Luther says he appeared before him in an embodied form, held up for his inspection the long, dark catalogue of his sins, and assured Luther that they were too great to ever be forgiven; but when he approached the devil and wrote beneath that long, black catalogue, "The blood of Jesus Christ cleanseth us from all sin," Satan cowardly fled away.

In Nehemiah we have the scene of Joshua, the high priest, standing before God in polluted apparel, and Satan standing at his right hand, relentlessly accusing him, and pretentiously vindicating the divine glory with wonderful assiduity, persistently berating the impudent presumption of Joshua to think the aggravated and persistent idolatry of Israel could be forgiven consistently with the purity and glory of the divine sovereignty. In the midst of Satan's accusations, a bright angel sweeps down from heaven, strips Joshua of his soiled garments, which symbolized Israel's sins, and invests him with shining robes, white as snow. At this moment the devil takes his flight.

Satan upsets more Christians in this way than any other; i. e., by holding up the dark columns of their

flagrant sins for their contemplation. Though these sins have already been forgiven, if Satan can get you to look at them in the absence of the cross, he will first inject discouragement, then doubt, and finally throw his black wing over you, dragging you into apostasy and damnation. Oh, how Satan, by this stratagem, tilts over the sanctified! Introspection is good and helpful, if you will always see your old, dark depravity under the blood. But Satan will try to get you to look at the old rattlesnake den of diabolical passions and lust in the absence of the blood. If you let him play that stratagem on you, he will down you every time.

“They conquer him through the blood of the Lamb, and through the word of their testimony, and they loved not their lives unto death.” Amid all the devices of Satan, you should constantly keep your eye on the blood. If you ever persistently introspect your own heart in the absence of Jesus and the blood, you will be in imminent danger of getting into darkness and trouble. Satan will do his utmost to absorb all your attention in the contemplation of your sins, so you will have none for Jesus and the blood. Besides, he will magnify your little innocent infirmities which

are not removed in sanctification, but remain till you are glorified, when the soul leaves the body. This glorification not only sweeps away all your infirmities, but confers on you angelic perfection, in which you live in heaven forever. Satan's fond caprice is to magnify these infirmities into mountains of sin, and get you to look at them instead of keeping your eye on Jesus and the blood. Remember, as this verse says, You conquer all of your sins by the blood and defeat the devil by your testimony. If you permit your testimony to flicker, the devil will get the advantage of you, discourage, weaken, and ruin you. Your heart is for Jesus; you give it to Him and keep it in His possession by faith.

Hence, your consecration and faith are for God; but your testimony is for the devil. In this way you get the victory and keep him off of you. Did the angels in heaven need the blood of Jesus to conquer the devil? Heb. 9:23: It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Here is a contrast between the sacrifices of the Levitical law and that of Christ. We see in this Scripture that all heaven

needed the purgation which Jesus brought in by His expiatory death. At that time the inhabitants of the heavenly worlds were on probation (which has doubtless expired). The irregularity of Lucifer's insurrection was felt and recognized throughout the celestial empire.

Christ was the Michael who then led the embattled host to victory in the ejection of Satan and all of his followers out of the celestial worlds. But this would not suffice. The Divine government must be perfectly vindicated and order restored. Hence, then and there the foundation of the redemption scheme was laid, Christ having volunteered to take the trouble into hand, prosecute the war against sin and Satan to the bitter end, exterminate the malady, completely expurgating all worlds by His precious blood, thus in the Finale restoring perfect order and eternal loyalty throughout the universe.

In the economy of the fullness of the times to reveal all things in Christ, both the things which are in the heavens and the things which are on the earth were even in Him.

The word "heaven" in your Bible is "heavens" in the Greek, confirmatory of the universally received

astronomy revealing innumerable worlds, which constitute the celestial empire. There is a sense in which Satan's revolt infected these heavenly worlds. As to this world, the devil actually cut its head off in the capture of its king and queen. Spiritual life is the head of the man. Satan cut it off. Hence the great work of Christ is the restoration of this world and the confirmation of all worlds in their eternal, unshaken, unshakeable, and perfect loyalty to the Divine administration. Therefore, the victory over Satan in his ejection out of heaven and his final defeat on earth, ultimate into the darkness of nonentity, infinitely beyond the Ultimathule, where the combined illumination of one hundred and seventeen million glowing suns have never shot one cheering ray, is all from his first revolt in heaven to his final and immutable doom through the blood of the incarnate Son.

No wonder all heaven rejoiced when Satan and his followers were cast out; and we do not wonder that a dismal woe is pronounced on land and sea, because the devil and his innumerable demons have come down, if possible, to ruin every human being, dragging men and women indiscriminately into hell. Satan is in a great rage, burning with the enthusiasm of hell-fire

to utilize every possible opportunity because his time is short. He has already had this world by the throat six thousand years, sweeping them into hell by millions. But this period is very short, when contrasted with the never-ending eternity.

While Satan is utterly dead spiritually, and destitute of spiritual light, yet he has a great and powerful intellect. To what extent he understands the Scriptures and fathoms the prophecies, **WE KNOW NOT**; but it is certain his mighty intellectual perspicacity has a wonderful diagnosis of the divine plans. He is fully assured that embargoes rest on his prerogative in the near future. Doubtless the fearful apostasy of the Churches, and the awful increase of wickedness in the world, especially in the last fifty years, result from Satan's unprecedented activity and adroitness in the prosecution of every conceivable stratagem for the seduction of souls and the population of hell. The solution of this alarming phenomenon is evidently in the fact that he has prophetic inklings that the Lord's kingdom is nigh, and his time is very short. Comparatively with eternity it has always been short; but now it is almost gone. No wonder the hosts of hell are all under double duty to get the caverns of de-

struction filled up before his impending arrest and final imprisonment.

“Now unto him that is able to keep you from falling and to present you faultless before the presents of His Glory with exceeding joy; To the only wise God our Savior be glory, majesty, dominion, and power both now and ever. Amen.”



## **BOOK II.**

**REACHES FROM THE TIME OF CHRIST TO THE  
RAPTURE PERIOD  
THAT GREAT MEETING IN THE AIR**

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**NOTES TAKEN FROM DR. W. B. GODBEY, D. D.,  
COMMENTARY ON REVELATION,  
CHAPTER XX—P. 256-257**

“Oh, blessed and holy is he that has part in the first resurrection; over these the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.” The word “holy” in this verse is the same word which means Sanctified. This word, with its synonyms, oc-



curs six hundred times in the Bible. Oh, what an inspiration to every soul to get sanctified wholly! Why does the second death have no power over the participants of the first resurrection? Because they have passed their probation, and now occupy their transfigured bodies. Did not the angels fall and become devils? This took place while passing through their probationary state. Evidently all created intelligences are originally on probation. Doubtless the inhabitants of those heavenly worlds have long ago completed their probation. Hence we hear of no more apostasy. So it is with all who enjoy a part in the first resurrection. Being raised and translated when our Lord comes to reign, their probation having ended, they will enjoy the transfigured glory, forever triumphant over the second death. Of course, even the saints who shall live upon the earth during subsequent ages, in their mortal bodies, will still be on probation, exposed to temptations, liable to fall, and finally incur the horrors of the second death. This verse clearly assures us that all the participants of the first resurrection, whether risen or translated, will reign with Christ a thousand years. Oh, blessed assurance and thrilling inspiration, driving all indifference, stupidity, and ennui beyond the North Pole!

Just to think that our Savior is liable to descend this moment, raise His buried saints, translate the living, invest us with a crown and scepter, and promote us to a throne to participate in His glorious millennial reign.

**REVELATION, CHAPTER XIV—P. 157**

John testifies that the members of the bridehood are the first fruits unto God and the Lamb, while the glorious harvest is to be reaped during the millennium. This reveals the great and universal mistake on the part of God's people in recognizing the present age as the harvest. It is a time of toil, conflict, and persecution, in which much seed is sown, irrigated by tears; but, as we are here informed, the reaping is only the first-fruit. This harmonizes with our Savior's testimony, that "the saved are few." In vain do we anticipate the wonderful in-gathering of the nations while Satan and his myrmidons are loose on the earth. Till they are cast out, the pilgrims on the King's highway will be here and there a traveler. We should now lay all the powers and agencies of Christendom under contribution to preach the gospel to all nations, that the elect of grace may enjoy a participation of the bridehood. We see here that the only condition

of membership in the bridehood is entire sanctification. They are all "blameless," and "no guile found in their mouth." Hence we see they are fully saved from all phases of hypocrisy. Where will the bride be during the tribulation period? 1 Thess. 4:13, 18. We learn that the Lord will come and take up His saints, raising the departed from the dead and translating the living. After this, when He comes to reign, He will bring with Him these same transfigured saints. What will the members of the bridehood up in the firmament during the tribulation be doing? While the Ancient of Days here on earth is administering the awful premillennial judgments (Dan. 7:13) the Son of God will be administering a very important premillennial judgment among the members of the bridehood. We are copiously informed in the word of God that Christ will rule the millennial world through His transfigured saints. Perfect order characterizes the universe of God in all worlds. Consequently, the very Greek word—cosmos, which means order, also means the world. Hence, you may rest assured the millennial world will be the beau-ideal of perfect order, as neither the devil nor his emissaries will be here to disturb it.

## REVELATION, CHAPTER XV—P. 179

“I saw as it were a sea of glass mingled with fire, and those who are triumphant over the beast and his image, and the number of his name, standing on the sea of glass, having the harps of God.” Here John has another vision of the bride. The sea of glass is the imperturbable experience of the soul’s profound repose in Jesus when it enters the experience of entire sanctification.

A thousand cyclones may sweep over a sea of glass and never make a ripple on the surface. So it is with this wonderful soul-rest. It is proof against all distraction and perturbation. “Commingle with fire” means the glorious baptism of Pentecostal fire, which Jesus always gives the sanctified soul. It is the Christian’s invincible panoply for the Lord’s war against the devil. It is His indispensable palladium for the conquest of the world. A well-rested man will do about ten times as much work as a tired, worn-out man. Hence, perfect rest in Jesus and the fiery baptism flooding your soul will enable you to shout down every Jericho and chase a thousand devils. These are the people who have the victory over the beast, and his image, and the number of his name. We also find

these victors over the beast, his image, and the number of his name, all sing the song of Moses and Lamb. The normal attitude of the Mosaic Dispensation was that of justification, while that of the Christian Dispensation is entirely sanctification. Therefore you see all the members of the bridehood will sing about this wonderful double salvation. They all have the experience of regeneration and entire sanctification. So, if you are a candidate for the bridehood, you must have two experiences, and sing the song of Moses and the Lamb.

“Thou alone art holy.” Hence you see, intrinsically none are holy but God. Wesley well says, “You cannot lay up a stock of holiness, as you can only be holy in connection with Christ. The moment you separate from Him, you have nothing but unholiness left.” Hence we can only have delegated holiness, and receive it from Christ constantly by faith. Your faith should be as natural as breathing, so you rest in Jesus like a tired child in its mother’s arms, unconscious of the slightest effort on its part.

This holiness is original in Jesus and imparted to us. Faith is the hand with which we reach out and receive this holiness. There is no defalcation about

getting it. If we only touch the hem of His garment, virtue will come out of Him, and make us holy. In this respect we are like him. We partake of His holiness. (Heb. 12:10.)

He is Prophet, Priest, and King on earth, He was the most indefatigable preacher, i. e., prophet, the world ever saw. Having finished His gospel ministry, He entered upon His priestly office in the capacity of high priest, offering His body on the cross, a sacrifice for the sins of the whole world. Then flying up to heaven, He sits down on the mediatorial throne at the right hand of the Father, there, by His intercessory prayers, to perpetuate His priestly office till He descends to reign over the world. Meanwhile, the Father is administering the government of this world amid frequent castigatory judgments, which will finally culminate in the great tribulations, when the invisible Ancient of Days will sit upon the premillennial judgment-seat in this world, till all the thrones shall fall, kingdoms crumble, and Babylon topple to rise no more. Then the Son of man will come down in the clouds, take the scepter of the world from the hand of the Ancient of Days and rule all nations forever. (Dan. 7:13, 14.)

## REVELATION, CHAPTER XVI—P. 190

“Behold, I come as a thief.” We are here reminded that our Savior will come about the time of these awful conflicts and steal away His bride. A thief always comes to steal. Our Savior wants nothing in this world but His bride till the devil is cast out of it; then He will take possession. He frequently speaks of coming as a thief, since the thief is always unknown and unexpected. These characteristics of the thief will our Savior verify to His enemies. A wicked world and slumbering Church will have not the slightest anticipation of His coming till He has come and taken away His bride. 1 Thess. 5:4, Paul assures us that to His saints He will not come as a thief in the night. No, we are on the outlook, and will not be surprised if He comes at noonday or at midnight.

## REVELATION, CHAPTER XX—P. 252

In our Savior’s sermon on the judgments, which He preached on Mt. Olivet the day before He was crucified (Matt. 24, Mark 13, and Luke 21), describing His coming in the premillennial judgment, He says: “Two men shall be in the field; one is taken, and the other left. Two women shall be grinding at the mill;



**And I saw another angel fly in the midst of Heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people, saying with a loud voice, "fear God and give glory unto Him, for the hour of His judgement is come, and worship Him that made Heaven and earth, and the sea, and the fountains of waters." (Rev. 14:6)**





the one is taken, the other left." He also says: "When the Son of man cometh, He will send forth His angels to gather out of the four quarters of the earth, from one extremity of the heavens, even unto the other extremity."

**REVELATION, CHAPTER XIV—P. 160**

"I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth and to every nation and kindred and tongue and people, saying with a loud voice, Fear God and give glory to Him, for the hour of His judgment is come, and worship Him that made Heaven and Earth and the Sea and the fountains of waters." The prophetic panorama clearly authenticates the conclusion that this angel is the present Holiness movement. He is not only commissioned to preach the doctrine of holiness to all nations, but the coming of our Lord to judge the wicked Gentiles and the fallen Churches, and to call back the world to the worship of God only. We see from this chapter that this gospel of holiness and the Lord's coming is to be preached to all nations by the Holiness people. Bishop Taylor has twelve hundred missionaries in the heathen field, Hudson Taylor eight hun-

dred, A. B. Simpson four hundred, and General Booth twelve thousand, all preaching entire sanctification. Here we see four sanctified preachers, without a dollar, having fourteen thousand four hundred missionaries preaching the gospel of holiness to nearly all the nations of the earth. The Holiness movement, without salaries, has more missionaries in the heathen field than all the Churches on the globe, with their wagon-loads of gold and silver. Men and women without financial resources are flying to the ends of the earth preaching the everlasting gospel of entire sanctification to all the nations. Last year I traveled twenty-two thousand miles, and did not have twenty-two cents to start with.

The Holiness movement, symbolized by the angel in the 6th verse, is this day preaching the gospel throughout the whole world with wonderful expedition. Hudson Taylor, with his eight hundred missionaries, is in China.

Sanctified Bishop Thoburn, with his five Conferences, is in India. Sanctified Bishop Taylor, with his twelve hundred sanctified missionaries, is in Africa. A. B. Simpson is fast scattering his sanctified missionaries throughout the heathen world. Last

August, at Old Orchard Camp-meeting, in Maine, he raised seventy-two thousand dollars for missions at a single collection. The Salvation Army, with twelve thousand holiness preachers, belts the globe. Astounding is the velocity with which the Apocalyptic Angel, i. e., the Holiness movement, is flying to the ends of the earth preaching entire sanctification and the speedy coming of the Lord to all nations on the face of the whole earth.

This angel proclaims the fall of Babylon, which will speedily follow the preaching of the gospel to all nations. We see from the 18th chapter that Babylon will fall in the midst of the tribulations. The proclamation here is anticipatory of the coming event.

#### **REVELATION, CHAPTER VII—P. 62-71**

Meanwhile the Angel of the Lord is in a hurry to seal God's saints before the awful outbreak, as the Heavenly Bridegroom wants to take them out of the world. The light of salvations began in the East and moved toward the West. Hence the trend of gospel agencies and Christian progress has been with the sun—from East to West.

**REVELATION, CHAPTER VII**

Hence, so far as we know, there is not the slightest reason why the Lord may not now descend and take His bride out of the world. Here we have a clear definition of the qualification for the bridehood. The Holy Ghost says unequivocally they come out of great tribulation, having washed their robes and made them white in the blood of the Lamb. Hence, entire sanctification is the solitary and inalienable qualification for membership in the bridehood.

**NOTES FROM SERMONS OF THE GREAT EVANGELIST, J. WILBUR CHAPMAN**

I am led to have special confidence in all that He has to say concerning His personal return to the earth. This has been to me for years a blessed hope. It has been one of the never-failing inspirations in my ministry. It has constantly stirred me on to increased activity in connection with my evangelical work, and but for this blessed hope I think that many times I would have grown discouraged and felt like giving

everything up. I could wish for my brethren in the ministry and my Christian friends everywhere, no greater joy than that which has come to me in the thought that my Lord is coming back again to the earth. It may be that before this year ends He will come for His own, and if He comes, I want Him to find me not only watching but longing for His return. It was this hope which inspired the Apostle Paul as he neared the end of his earthly journey, and this made it possible for him to say, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Timothy, 4:6, 7, 8).

I give my message rather as a testimony, than as a discussion, and I delight to do this, for I am sure that my ministry has been blest, and my own experience greatly enriched, because I have so long looked for His return.

“So I’m watching quietly every day,  
Whenever the sun shines brightly,  
I rise and say:  
‘Surely it is the smiling of His face,’  
And look unto the gates of His place  
Beyond the sea:  
For I know that He is coming shortly  
To summon me.”

Titus 11:13: Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.

1 Cor. 11:9-10: But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God.

I do not concern myself with the details of His coming; I do not discuss now the questions as to whether the Church shall have any part in the Tribulation. The scholars themselves are not agreed concerning these matters. I only know that all are agreed in this—that He is coming back, and I believe He may come soon.

"It may be at morn when the day is awakening,  
When sunlight through darkness and shadow is break-  
ing:

That Jesus will come in the fullness of Glory,  
To receive from the world His own.

"It may be at mid-day, it may be at twilight;  
It may be perchance that the blackness of midnight  
Will burst into light in the blaze of His glory,  
When Jesus receives His own.

"O joy! O delight! should we go without dying,  
No sickness, no sadness, no dread, and no crying—  
Caught up through the clouds with our Lord into  
Glory  
When Jesus receives His own."

I realized that the world surely was not growing better. I was not unmindful of great inventions, and great efforts put forth in behalf of the downtrodden and oppressed. I was not blind to the fact that great charitable institutions for the betterment of society had flung wide open their doors. I knew that all that was good in the world was getting better, but I also knew that all that was bad was constantly growing worse, and I knew then and know now that the world



as a whole is not getting better, and this greatly disturbed me. Then I read words written by inspiration centuries ago, and these words were a perfect description of what should be and what is., (1 Tim. 4:1-2): Now the Spirit speaketh expressly that (in the year 1916, it would seem as if such a reading were permissible) some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron.—Is not this a perfect description of today? (2 Tim. 111:1-5). This know also that (in the year 1915) perilous times shall come. For men be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away.

If He should come while I am still alive, I know of several places at any one of which I should very much like to be when He appears. I think I should like to be in the Grayfriars Churchyard in Edinburgh, Scotland, and see the martyrs rise to greet Him, or I should like

to be at Round Top in Northfield, where D. L. Moody is buried, and I should like to see him as he rises to meet his Lord—but best of all I should like to be at that spot where the graves of my own beloved dead are found, and see them as in the body they are caught up to meet Him.

So I'm watching and I'm waiting  
 Each moment of the day,  
 For it may be at noon or evening  
 When He calleth me away—  
 And it makes the day go faster,  
 And its trials easier borne,  
 When I'm saying every morning  
 Today the Lord may come.

**NOTES TAKEN FROM DR. GODBEY'S COMMENTS  
 ON REVELATION, CHAPTER XI—P. 117**

Hence, pursuant to these prophecies we fondly anticipate the return of our Lord to this earth in His Glorified humanity. Just so surely as He rode into Jerusalem on a donkey, He will come in on a cloud; so surely as He hung on the cross, will He sit on the throne. These Scriptures are plain and unmistakable, all theological tergiversations notwithstanding. Our

Lord's blood-washed bride in every nation under heaven now hears His voice, thrills with holy enthusiasm, and hastens to meet Him as He comes back to earth not to suffer and to die, but to conquer and to reign. As Daniel and John, with many other inspired writers, constantly speak of His kingdom on earth with all other phases of revealed truth. While the Bible reveals that God the Father administers the retributive judgments which supervene during the Gospel Ages, the final judgment at the end of time. **A THOUSAND YEARS—**(Dr. Whedon, Commentor)

As we are still in the land of symbol, there is ample reason for applying the symbolic interpretation to this number. We have the number of universality, ten, raised to a cube, and producing, on the year-day principle, 360,000 years. The 1260 years of antichrist rule dwindle thereby to an insignificant extent in comparison with the earthly reign of Christ. Glasgow well says, "Against the hypothesis of the contracted millennium there lies this startling objection: that it assigns to antichrist a more extended reign than to Christ. But, if the reign of Jesus be 360,000 years, and the end of antichrist or heathenism be speedily approaching, their duration is of no moment, being at

most about 7,000 out of 360,000 or one-five-hundredth part." We are then only in the morning dawn of human history. Progress is the law, not only in nature and in history but in the Messianic kingdom. It is not only the few that are finally saved. Entirely correct is the inference drawn from the doctrine of the millenium by Dr. Bellamy, that the number of the lost in comparison to the saved may finally be as the number of male-factors now hung to the rest of society.

**NOTES TAKEN FROM DR. GODBEY'S COMMENTS  
ON REVELATION, CHAPTER XVII—P. 203-204**

"I saw the woman drunk with the blood of the saints and the blood of the martyrs of Jesus, and seeing her, I was astonished with great astonishment." The woman—the harlot of Babylon, the fallen Church, the devil's disciple is drunk with the blood of God's saints and martyrs. History bears testimony to the appalling fact that she has murdered two hundred millions of saints. It is a significant fact that the secular powers have never slaughtered God's people unless manipulated by the ecclesiastical. The counterfeit bride is the implacable rival of the true, and has done her utmost to destroy her in all ages. The present opposition to holiness is the very venom and

rage of the Babylonian hag. Why was John so unutterably astonished? The word "admiration" in English is utterly wrong and misleading. John's ineffable wonder was because he identified this drunken harlot, covered with the blood of God's saints and riding the cruel beast of Romanism, with the humble bride of Christ he saw fly from the bloody beast in the 12th chapter. The identity is indiscernible, save by the revelation of the Holy Ghost. This confirms most indubitably the apostasy of the Church. In a similar sense Satan was once a bright archangel in heaven. The devil has no creative power except of sin, death and all evil, and God can't create sin. But the devil has illimitable power of transformation. The fallen Church is a sad monument of this power. This wonderful transformation is so cunningly manipulated by the great deceiver that the victim never knows it till the Holy Ghost shines in. These two hundred millions of God's humble saints have all been accompanied to the burning stake by a long-faced clergyman, who believed the cruel martyrdom was right and necessary to the glory of God and the good of his Church. Jesus Himself heads our list. When Caiaphas, the high priest of Jerusalem, signed His death-warrant, he assuredly believed he was doing God service.

**NOTES FROM THE LORD'S RETURN—BY JESSE  
FOREST SILVER—P. 125-126-127-128**

**The Huguenots. The French Huguenots were Chiliasts, and a very spiritual people. The Camisards and the French Prophets—rustic, plain, pious and chiliastic—who flourished after the Reformation, may be mentioned at this junction.**

**The Camisards, French Huguenots, who were so called because of their extremely plain clothes, were loud in their expressions of chiliastic hope. They attracted special attention about the year 1700. They professed to have the Holy Ghost; they "staggered, fell, shut their eyes, heaved their breasts, shouted." In 1702 many were put to death by torture; leaders were burned alive in 1775; others were "broken on the wheel." In their houses and on the hills their cries to God for mercy upon lost souls resounded over the land. Rome sent monks to convert them. They were numerous among the Cevennes Mountains of Southern France, where the "Poor of Lyon," the Albigenes and the Waldenses sought refuge. Cruelly persecuted, the Camisard peasants were "extinguished in blood." Evervinus, who executed many, wondered**

how those "members of the devil" could endure their torment "with joy and gladness."

French Prophets, precursors of the Irvingites, were Camisard refugees who came to England in 1706. They believed that Christ was coming very soon. They had the Holy Spirit; great internal divine joy and satisfaction; strong spirit of prayer; faith for divine healing; zeal to carry the Gospel to every nation. Sir Richard Bulkeley, Lady Jane Forbes, and other prominent persons, were followers. Samuel Keimer came to America with the Quakers.

John Wesley, who preached to "Jumpers" and "French Prophets" in the highlands, found them professing holiness. Without condemning them, he mentions unusual actions: "Frequently three or four, yea ten or twelve, pray aloud altogether. . . . Several drop down as stiff as a corpse; but in a while they start up, and cry, "Glory! glory! perhaps twenty times together." Their religious fervour was intense, but their lives were unassailable.

St. Bartholomew's Day, August 24, 1572, will never be forgotten. Let us go back to Paris in Reformation days. Here are the fathers of the people we have just

seen. They are chiliastic and spiritual. Rome secretly plans their extermination. The nickname, "Huguenots," denoted "the vile condition of the Protestants."

The massacre, secretly planned, was horribly executed. A bell sounds; Coligni, the Huguenot leader, is stabbed to death, then beheaded, thrown into the street, kicked, dragged and hung by the feet. When his door burst open, he exclaimed, "I have long been ready to die." Blood ran in the streets; thousands perished that night; and within two months 70,000 were slain. Some estimate 100,000.

"Rome was thrown into a delirium of joy at the news," and in Spain, the home of the Inquisition, Philip II "laughed for the first and only time in his life." The massacre was celebrated annually. Voltaire, the noted French infidel, protested vigorously against Rome's persecution of the Huguenots.

The Inquisition disposed of hundreds of thousands of God's precious saints. In six years the Duke of Alva executed 18,600 "reformers" and "heretics" in Spain (1567-1573). Methods of torture employed were shocking in the extreme. The sword of Rome dripped with human blood. Multitudes recanted, but millions died as martyrs.



Albert Barnes computes that since the rise of the Papacy "not fewer than fifty millions of persons have been put to death on account of religion." Berg carefully estimates that 68,500,000 men, women and children have been martyred by Rome." Dr. Beaumont exclaims: "What seas of blood have been shed! If their bodies were piled in one heap, they would be bigger than any mountain in the world! Dr. Talmage—Where can language be found to frame an adequate expression as we meditate upon the record of Rome? We appeal to T. DeWitt Talmadge:

"We cannot compete in bitterness with a Church that burned John Oldcastle, and scattered the ashes of Wickliffe, and massacred the Waldenses, and roasted over slow fires Nicholas Ridley, and had medals struck in honour of St. Bartholomew's massacre, and took God's dear children and cut out their tongues, and poured hot lead into their ears, and tore out their nails with pincers, and let water fall upon their heads until it wore to the brain, and wrenched their bodies limb from limb, and into the winepress of its wrath threw the red clusters of a million human hearts, till under the trampling of their feet the blood foamed to the lip of their imperial chalices."

And this is the Church that banished primitive Christianity, buried Chiliasm, and revelled in darkness for a thousand years, and which now is spreading its net to try and capture the land of the free and the home of the brave.

**NOTES TAKEN FROM DR. GODBEY'S COMMENTARY, PAGES 49 TO 57, ON REVELATION, CHAPTER VI, PROPHETICAL PROGRAMME**

Having passed through the Prologue, we now enter upon the prophetical panorama. This and the following chapter are devoted to a programmatical anticipatory presentment of the contents of the book, read in brief from the envelopes wrapped around it. These wrappers, with which the book was sealed, contained a summary of its revelation.

The breaking of the first seal and the removal of the first wrapper introduces the gospel on the prophetic drama, which is destined to prove an important factor and play a conspicuous part in the wonderful tragedies of the latter-day prophecies. A white horse comes forth, with a mounted cavalier, wearing a crown and bearing a bow with arrows. He goes forth conquering and to conquer. Here we see the divine ideal of a gospel preacher is a sanctified circuit-rider, emblema-

tized by the white horse. Riding on horse-back, inhaling the pure atmosphere, is not only a first-class gymnasium for muscular development, but a most excellent sanitarium. Hence the pulpit giants of all ages have been educated in "Brush College," and celebrated for their equestrianship. If I were young again, whether boy or girl, I would certainly be a sanctified circuit-rider, even if I rode a bicycle. Oh, that every reader of these pages may catch the gospel inspiration and turned sanctified circuit-riders!

Upon opening the second seal, behold, the red horse comes forth. This red horse symbolizes the bloody Mohammedanism. It constitutes the Oriental hemisphere of anti-Christendom, while Romanism constitutes the Occidental hemisphere.

Since Satan conquered the world in Eden, he has deluged it with blood and bleached it with bones. It is estimated that twenty thousand millions of people have been slain in Satan's wars since the beginning of the world. All wars are the devils revivals, gotten up by his majesty for the population of hell. Never is the devil so delighted as on a great battlefield, when men are killing one another by the wholesale, and thus engulfing multitudes into hell. Hence Satan

and his people play a most conspicuous part in prophetic fulfillment. The history of this world is mainly the recital of Satan's work, since he certainly has the big end of it, and is designated by the Holy Ghost "the god of this world." (2 Cor. 44.)

### **MOHAMMEDANISM**

Mohammed began to preach in Arabia, A. D. 607. He boldly proclaimed to the world that he ascended with Gabriel, astride the same donkey which Christ rode into Jerusalem. Having flown through trackless ether, passing glittering spheres, rolling worlds, and blazing suns, with his archangelic escort, he arrives at the first heaven, where he finds Adam and Eve, so crippled by the fall that they have progressed no farther, but linger there with many of their children. They sweep on the ethereal void traversed by rolling worlds, till they reach the second heaven, where they find a number of patriarchs and saints. Then onward they fly, halting anon at the third heaven. Then to the fourth, on to the fifth, and finally to the sixth, at all of which he finds multitudes of patriarchs, prophets, saints, and angels. At the sixth heaven Gabriel throws up his commission, alleging his unworthiness to escort him any farther, at the same

time notifying him that he must proceed alone to the seventh heaven, and there stand before the effulgent majesty of the Almighty, as He sits upon the throne of the universe, and who has sent him all the way down to this world to summon Mohammed to appear in His presence. Now Mohammed proceeds alone up to the seventh heaven, and stands before the Almighty, who notifies him that, having sent prophet after prophet to warn the wicked people of this world to repent, He finally sent His Son Jesus Christ to persuade them, by His condescending love and mercy, to repent of their sins. But all this had proved a failure, since, instead of repenting, they arose and slew Him. But now Mohammed represents the Almighty as sending him into this world, the last and most beloved of all the prophets, even from the beginning of the world. But He does not send him to persuade men to repent, as all the others have come on that line, and signally failed; but He sends him armed with the sword to compel all the people in the world to cast away all other religions and worship God Almighty alone, and receive the Koran, which Mohammed certified that the Almighty revealed to him while he stood in His august presence. Doubtless Mohammed was one of the most intelligent

men the world ever saw. Though a son of Esau, he was the master-spirit of the Dark Ages. Satan was one of the brightest of the archangels before he fell. This wonderful superhuman intellect he retained after his spirit's apostasy, and utilizes at the present day. Doubtless Mohammed was wonderfully illuminated intellectually, inspired, energized, invigorated, and empowered by Satan, was born in blood, death, robbery, and every species of crime. The Koran has no code of morals. It unscrupulously justifies robbery, murder, and licentiousness. It presents the greatest conceivable incentives to the most chivalric heroism on the battlefield. It says: "A night spent in arms is more precious in the sight of God than months of fasting and prayer. Whosoever dies in battle, his sins are forgiven. In the day of judgment, his wounds shall be resplendent as vermillion, and odoriferous as musk. In the Mussulman's paradise, seventy-two damsels of sparkling beauty shall minister to the most humble of the faithful." Mohammedanism is an iron-clad system of inflexible Monotheism, utterly repudiating and eternally abjuring every form of idolatry. Thus, Mohomet proclaimed to the world that God had sent him to destroy all the idolatry on the globe, and purify the religions of the world. At the time of his

ministry, in the seventh century, Asia and Africa, the great apostolic fields of labor, were occupied by the Greek Church, which was full of image-worship. Mahomet, born and reared in the wilds of Arabia, did not discriminate between corrupt Christianity, with its image-worship, which everywhere prevailed in the East, and the paganistic Churches. Hence, the Moslem armies exterminated all religions as they went, giving the people the solitary alternative of Koran or death. Thus loyal Mussulman believes he is to swim in Christian blood. The Turkish Empire has been the upholder of Mohammedanism the last twelve hundred years. It was a penalty of death to profess Christianity in that empire till the treaty of Ryswick, A. D. 1844, when the united powers of Christendom forced on the Turks the Act of Toleration. This treaty they are now flagrantly violating in the Armenian massacres.

### BLACK HORSE

The black horse here symbolizes the papacy, which has always been the oppressor of the poor, here indicated by the scarcity of edibles. It has always taught sacramental salvation through priestly manipulations, here indicated by the oil and the wine. Romanism constitutes the great Western hemisphere

of anti-Christendom, of which Mohammedanism is the Eastern. The first pope, Boniface the Third, Bishop of Rome, was crowned by Phocas, the king of Italy, A. D. 606, whereas, Mahomet began to preach in Arabia at the same time. Throughout all of these prophecies the pope is currently denominated the "beast," and Mahomet the "false prophet." These two great wings of the Satanic kingdom have thrown their dark shadows around the world the last twelve hundred years, while Mohammedanism has deluged Asia and Africa with blood and whitened them with bones. Romanism, in the dark succession of the pagan emperors, who had slaughtered a hundred millions of saints, comes on and slays a hundred millions more. For a dozen centuries, the pope had his foot on the necks of all European kings, till the Lutheran Reformation jostled him on his pontifical throne, and relaxed his iron grip. This was consummated by Victor Emanuel, A. D. 1870, who shook the pope from his temporal throne. The wonderful vitality and indomitable energy of the papacy was then diverted from the bold and dictatorial altitude of the proud pontificate, swaying his iron sceptre over the heads of all kings, bowing, cringing vassals, praying his clemency, and kissing his feet, into clandestine subterranean



channels through which, by Jesuitical intrigue, he is adroitly manipulating all the governments on the globe. He is today the greatest political trickster in the world. When I was there last summer, the royal ambassadors were constantly calling on him. Through ten thousand diabolical devices he is doing his utmost to get possession of the democracies, both European and American. He has a majority in the municipal governments of all our great cities, and nearly all of our great popular daily papers of the cities; he is also said to have a majority in the United States army and navy. Roman Catholicism is increasing in the United States vastly more rapidly than the Protestant Churches. Notwithstanding his political dethronement in 1870, and the universal curtailment of the potent superstition with which he has bound the nations for ages by the world-wide circulation of the Bible within the last century, yet it is doubtful whether there was ever a period in the world's history when the papacy was more influential than at the present day. It is my honest conviction that this wonderful and incorrigible nightmare on human conscience, the summary of all political intrigue, will run right on, with increasing volume and potency, till the Lord comes to take away His bride. Then, with

the inauguration of the great tribulations, the pope, as the master-spirit of anti-Christendom, will at once ostensibly and avowedly ascend the throne of anti-christ, assume the leadership of the world, boldly antagonize the Ancient of Days in His castigatory judgments, and impudently gainsay the prerogatives of the Lord Jesus Christ, when He descends with His glorified bride on the throne of His Millennial kingdom.

2 Thess. 2, Paul says the glorified Savior will exterminate him by the brightness of His presence. Rev. 19:20, John says he and the false prophet—i. e., Mahomet—will both be cast alike in the lake of fire. When I was in Cairo last summer there were ten thousand students in the Mohammedan university, studying the Koran, preparing to get out and preach the Moslem gospel to all nations. In these Scriptures the horse not only symbolizes character, but velocity—being the swiftest animal on the earth. The opening of the first seal reveals the white horse, which is the gospel; and God wants it to move at race-horse speed, as it is a white horse. God has no gospel but sanctification, which makes you white. No wonder Satan is running away with the world; for he has three

horses. The red horse, Mohammedanism, offers bloody death to all who reject the Koran. The black horse, Romanism, deals only in sin, delusion, death, and damnation, black as the very fogs of the pit.

### PALE HORSE

The pale horse revealed in the opening of the fourth seal symbolizes death, and portrays in horrific panoramas the awful horrors of death during the reign of Satan, and the night of sin, which have been on the earth the last six thousand years, doing their utmost to get hell filled up before the Lord comes to reign. It is estimated that the entire globe is depopulated by death every seventeen years. The Greek word *chlooros*, translated "pale" means livid, ghastly, corpse-like. This horse looks like he was dead on foot, having famished away till there is nothing left but skin and bones. His rider, the King of Terrors, the grim monster Death, is nothing but a bony skeleton. As satan gives them all the vitality and power they need, their utter emaciation only adds to their lightning velocity. As this is Satan's period of the world (a Cor. 4:4), he is laying under contribution all the agencies of his kingdom for the population of hell. Thus the red horse, the black horse, and pale

horse, with their riders, are moving at race-horse speed to fill up hell before the Apocalyptic angel shall descend and take the devil out of the world.

**NOTES FROM DR. GODBEY'S COMMENTS ON  
REVELATION, CHAPTER VII—P. 68-69**

The Jewish people are a constant miracle in the eyes of all nations. While all their ancient contemporaries have long ago sunk into oblivion, and even their memories perished, the Jews, exiled to the ends of the earth, persecuted and slaughtered indiscriminately by all the prominent nations of the globe, driven from their own country, have found not an inch of territory on which to rest their weary feet. Yet they have outstripped all nations in the accumulation of wealth, and this day stand at the head of the financial world. When I traveled in Europe, Asia and Africa, I received my money from Jewish bankers. They also stand at the front of the learned world, excelling in the time-honored universities of the globe. In many nations they excel in law and journalism. In every land the hand of God is on them, preparing them for the metropolitanship of the world. In the good time coming, when the nations shall beat their swords into plowshares and their spears into pruning-

hooks, and learn of war no more, how convenient it will be to carry all international controversies to Jerusalem and refer them to committees of sanctified Jews, who are perfectly posted in the languages, laws, and finances of the different nations. They will constitute the international court to which all important matters will be referred by the nations of the earth.

Here we have the Gentile counterpart of the bridehood. They come up from every nation, tribe, people and language, clothed in white robes, with palms of victory in their hands. Matt. 24:14, Jesus says, "The end shall come when the gospel shall have been preached among all nations."

### **THE GOSPEL IS NOW PREACHED TO ALL NATIONS—THE COMPILER'S NOTES**

The end here mentioned will be the end of this mortal life to all of God's elect, also it will be the end to the bridal number as the number for the bride will be made up; also it will be the end of the martyrs' bodies sleeping in the dust. Also it will be a great commencement, "For the Lord Himself shall descend from heaven with a shout; with the voice of an archangel and with the trumpet of God

and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the cloud to meet the Lord in the air and so shall we ever be with the Lord. Wherefor comfort one another with these words." Thess. 1, 4:16-17-18.





## **BOOK III.**

### **THE GREAT TRIBULATION PERIOD**

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#### **NOTES TAKEN FROM DR. GODBEY'S COMMENTS ON REVELATION, CHAPTER XX—P. 254**

**Matt. 24:21, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."**

**Thus, when the Lord takes up His bride, all the Christians and people on the earth who are not filled with the Holy Ghost or Holy Spirit—sanctified wholly—will be left to stem the horrors of the tribulation. The Salt of the earth will be taken away.**



Amid the awful troubles which shall flood the whole earth, testing all souls to the bottom, in the utter absence of all the sanctified people, it is to be feared that the great majority will backslide and lose their souls. However, to our comfort, we see from this Scripture that some will get sanctified during the tribulation and persevere to the end. But it is a significant fact that most all of them will suffer martyrdom. Antichrist will rally his blood-thirsty millions against those who refuse to worship the beast and his image. Satan then will have a free hand with nothing to restrain him.

#### THE WAR OF ARMAGEDDON, REVELATION, CHAPTER XVI

"I saw three unclean spirits like frogs come out of the mouth of the dragon, the beast, and the false prophet. They are the spirits of devils working miracles, which go forth to the kings of the whole world to gather them into the war of the great God." The 16th verse calls it the great battle of God Almighty! The name of this battle is Armageddon. It has but one other mention in the Bible, and that is in the 5th Chapter of Judges, where Deborah, a mother in Israel, and Barak, led their little band

against Sisera, the greatest military chieftain on the earth, in the leadership of a mighty host equipped with nine hundred formidable scythe-armed chariots, drawn by fleet steeds, and other belligerent equipage. Deborah and Barak, with their scantily-armed braves, evacuate their quarters on Mt. Tabor, march down, cross the River Kishon, flowing at the base of the mountain, and proceed to meet the enemy on the plain of Megiddo. Har is a Hebrew word, and means mountain. Add that word to Megiddo, the name of the plain where the battle was fought at the base of the mountain, and you have Armageddon. While Deborah and Barak, accompanied by the little band of heroic stalwarts, are on the march to meet the formidable foe, God sends a great hail-storm to pour down the fatal icy cannon-balls on the heads of Sisera's men. They fall in piles, heaping the plain with mountains of the dead, affrighting and rendering unmanageable the chariot-horses, so they leap like kangaroos, hurling their drivers headlong and dashing furiously through the phalanx, cutting the men to pieces with the sharp scythes attached to the chariots. Thus the plain of Megiddo is heaped with slain, and the River of Kishon flows with blood. Meanwhile, Deborah's army have nothing left for them to do but

roar out the shout of victory. Sisera sees his army ruined, flees for his life, and is slain by Jael, the Kenite, a heroic maiden, with her own hand. Since the terrible wars against God Almighty during the tribulations are called Armageddon, I take it for granted His enemies will kill one another as Sisera's men did. We also read much about hail, earthquakes, lightning, and all the powers of nature utilized in the conflict to sweep the wicked into eternity. In what sense are we to understand these wars to be against the Almighty. God justly claims the right to rule the world in righteousness and love. The Bible is the only law-book. Jesus is coming to reign over the world. He has a right to rule it, for He redeemed it by His blood. The world powers political and ecclesiastical, are unwilling to surrender the reign into his hand. Hence they will fight to hold the power they now possess and get more; but as in the case of the ancient Armageddon, they will kill one another, such as survive the hail, lightning, and earthquakes.

### ANTICHRIST

Will rise, concentrate the world powers, and take the lead in the Armageddon wars. This word is from Christ, and anti which means instead of. Hence anti-

christ means the rival of Christ, i. e., one who takes the place of Christ. Of course, such a one would be the greatest of all the enemies of Christ. This definition would at present apply to both pope and Mahomet, and in a prominent sense to their subordinate clergy. Since antichrist is the uncompromising enemy of Christ, we may expect the antichrist in successive ages to be progressive, like the Christhood.

Hence, in the grand culmination and the final conflict, when Christ comes to claim His kingdom, antichrist will stand up and oppose Him as never before. 2 Thess. 2:4.

“He that opposeth and exalteth himself above everything that is called God or divinity, so that he sitteth in the temple of God, and showing himself that he is God.”

Here is a scene destined to transpire in the last days. The application of this chapter to the pope is quite unmistakable. Hence we conclude that antichrist will rise very early in the tribulation in a prominence the bygone ages have never seen, and hold out persistently, claiming and exhibiting himself as the real Christ. We see he holds on after Babylon

falls and all the kings are swept away, finally with Mahomet, to be cast into the lake of fire.

### BATTLE OF ARMAGEDDON

“And there were lightnings, voices, and thunders, and a great earthquake, such as was not from the time man was upon the earth, such and so great was the earthquake.”

“And the great city was divided into three parts, and the cities of the nations fell.” There is no doubt but the powers of nature will be largely utilized in the infliction of the castigatory judgments destined to come on the earth in the closing days of the present age. Of all calamities, the earthquakes perform the work of death in the most wholesale and expeditious manner, burying whole cities and nations alive. In this 19th verse the city of Babylon is specified, which is an ancient name of Rome, as well as symbolically identical, since Babylon was the persecuting power against the Church in the former dispensation, and Rome in the present. The apostle Peter dates one of his letters at Babylon, which is believed to have been written at Rome. In this prophecy, we find that Rome will be divided into three parts by

the earthquake, and many metropolises of the different nations will be shaken down and utterly destroyed. Perhaps our New York, and many other great American cities, will be destroyed by these earthquakes. It is highly probable that the time-honored capitals of the old world, with innumerable palaces of smaller notoriety, will be destroyed by these earthquakes.

“Every island fled and the mountains were not found.” As it says these earthquakes will be such as the world never saw before, and never will again, of course the normal effect would be to sink the islands out of sight, and so disrupt the mountains as to destroy their identity.

The 21st verse speaks of such hail as the world never saw before. The Hebrew talent weighed ninety-three pounds avoirdupois. Of course such a hail-storm would be like mill-stones falling from heaven, not only killing every person and animal in its course, but smashing cities and demolishing every superstructure of human art. No wonder the Holy Ghost certifies that the world never saw calamities comparable with the great tribulation, which will immediately precede our Lord’s coming, before the millennial, Here we have the sad statement against the

people, instead of repenting under these terrible judgments, only give way to wrath and blasphemy. When Noah's Flood was coming on, it seems that the Holy Ghost retreated away from the ungodly Antediluvians. Gen. 6:3: "My Spirit shall not always strive with man." When the Lord comes in the rapture, takes up His saints with Him into the cloud, and leaves this wicked world without the light of a holy example or testimony, the Scriptures descriptive of the oncoming tribulations invariably corroborate the conclusion of the withdrawal of the Holy Spirit. Really this is one of the present signs of the Lord's near coming—because "iniquity doth abound, the love of many doth wax cold."

### REVELATION, CHAPTER XVIII

All religion intoxicates. The people thought the apostles were drunk when filled with the Holy Ghost on the day of the Pentecost. It is equally true that false religion intoxicates—the one with the Spirit of God, sanctifying you and making you holy like God, the other with the spirit of Satan, filling you with lying delusions, making you dream you are on your way to heaven when you are on a bee-line to hell, inspiring you with Satan's false faith.

The whole world has long followed Satan's gewgaws, expending their money for imaginary emolument. During the tribulation, all the Satan's delusions will be unearthed to the eye of the world. National finances are generally on a bogus foundation. All intrigue, externality, and pomposity must fade before the coming King. The millennial will be a world of realities. From an analysis of the bogus condition of the world.

**NOTES TAKEN FROM DR. GODBEY'S COMMENTS  
ON REVELATION, CHAPTER XVIII, PAGE 227**

We see from these verses the final doom of Rome. She is to sink into the sea and never be seen again. Having been terribly shocked and divided into three parts by the earthquake early in the tribulation (16:19), she is finally to receive another shock, so terrible as to bury her so deep in the sea that not a spire nor monument will ever be seen again. On that enchanted spot, where sat the world's ruler two thousand years, naught shall be seen but the mighty, thundering billows of the dark, deep sea. From the founding of Rome by Romulus and Remus, B. C. 753, she has been cruel as the grave and despotic as Diabolus. She deluged the world with blood and



whitened it with bones, to make her way to the summit of despotic power. Under pagan rule, for three hundred years, she fattened her lions on Christians, till she fed out one hundred millions. Under papal rule, she has martyred a hundred million more. "In her, the blood of prophets, saints, and all of those slain upon the earth, is found." Babylon was the persecuting power under the former dispensation, and Rome, her successor, under the latter. It is a significant fact that this wicked world has never martyred God's saints, but this odious diabolism has always devolved on the votaries of false religion. Rome began her bloody catalogue with the Son of God; the Jews not having the power of Capital punishment, it devolved on the Romans, the rulers of the world. When I was in Rome I saw the finest monuments of ancient art, having been transported from Egypt. Rome is to this day the monumental city of the world, still abounding in the mementos of her former grandeur, when she dictated law to all nations. Amid all her boasted grandeur and glory, she simply ruled by wild-beast power. She is the grand ultimatum of human rule, both political and ecclesiastical. Her best achievements, in the former consisted in the terror inspired by her ferocious brutality; in the latter,

those dark superstitions which gave sanction to all the blood and slaughter of popery, prelacy, and priestcraft. So black is the record of Rome that she cannot survive the tribulation, lest she darken the escutcheon of the millennial world.

#### **NOTES TAKEN FROM DR. GODBEY'S COMMENTS ON REVELATION, CHAPTER XIV**

As you see in this chapter, the Lord will soon ride down on a cloud, reap the sanctified harvest, and take away His bride. Then the retributive angel comes down and reaps the vintage, which means the wicked who rejected the gospel of holiness and the Lord's coming. You see this terrible destruction of the wicked immediately follows the Lord's harvest of the good. They both follow as legitimate sequences of the gospel sowing. The one class received it and were harvested into the heavenly garners; those who rejected it fell in the terrible and universal slaughter, symbolized by the vintage, with rivers of blood two hundred miles wide and deep enough to crimson the trapping of the war-horses. Daniel graphically describes this terrible doom of a wicked world and a fallen church (7:9, 10):

"I beheld the thrones were cast down and the Ancient of Days did sit, whose garment was white as snow, and the hair of His head like pure wool; His throne the fiery flame, and His wheels burning fire. A fiery stream issued and came forth before Him: a thousand thousand ministered unto Him, and ten thousand times ten thousand stood before Him. The judgment was set and the books were opened." This is not the final judgment, because you see, as you read on, that the Lord's millennial kingdom follows, whereas the conflagration of the world will accompany the final judgment, in which the thrones of this world will all be cast down, preparatory for the King of Kings to descend, establish His kingdom and reign forever. Whereas the Son will come in His glorified humanity, which ascended up from Mt. Olivet, and be visible to mortal eye as He was then, the Ancient of Days here spoken of is the Father, who has no incarnation, and is consequently invisible.

The Father said to the Son, "Sit Thou on My right hand, till I make Thine enemies Thy footstool." The Son still encumbers the intercessory throne at the right hand of the Father.

## **GREAT MEETING IN THE AIR 101**

The Battle of Armageddon is here adumbrated in epitome. The blood flows to the horses' trappings. In the East, war-horses are decorated with regalia, frequently hanging down below their knees. Such was the ornamentation of the noble Arabic steed rode by my armed escort (A Bedouin Arab) when I traveled through the wilderness of Judea to the Dead Sea, River Jordan, and Jericho. The idea is that the battlefield will flow with rivers of blood, so as to crimson the horses' regalia. Rome is to be the center of the battleground, which is to extend one thousand six hundred furlongs; i. e., two hundred miles. As Rome is the successor of Babylon, the persecutor of the ancient Church, she here symbolizes antagonism to the Divine government, and represents the apostate Church in all the world.

So we see, amid these terrible national convulsions and revolutions, every ruler is to be shaken from his throne, and not a government left on the globe competent to protect the life and property of its citizens. Jesus, in His sermon on the premillennial judgments, which He preached on Mt. Olivet the day before He was arrested, certifies, "These are the days of vengeance." While wholesale murder, rapine, and

violence are the order of the day, rivers of blood and mountains of dead everywhere saluting the eyes, and the very winds burdened with the wails of the dying.

**NOTES TAKEN FROM DR. GODBEY'S COMMENTS  
ON REVELATION, CHAPTER VIII**

The Lion of the tribe of Judah now opens the seventh seal, which reveals the contents of the volume of the book. So now we enter upon the wonderful revelations of the book itself. So momentous are the contents of the book that seven trumpet-bearing angels are now called to proclaim them to the world.

Here is another specification of the significant fact that the terrible retributive judgments executed against a wicked world and fallen Church actually take place in answer to the prayers of martyrs and saints.

Thunders, voices and earthquakes all vividly symbolize the mighty agencies employed by Omnipotent Jehovah in the execution of these terrible castigatory judgments.

The seven trumpet-bearing angels are now ready on the stage of the celestial theater, prepared to sound. Pursuant to the sounding of the first trumpet, hail

and fire, mingled with blood, are cast upon the earth, and terrible destruction follows.

When the second angel sounds his trumpet a great mountain, flaming with fire, is cast into the sea. Appalling are the consequences. The four first trumpets proclaim the sad inauguration of Satan's millennium in progressive stages. Pursuant to the first trumpet, the infection comes upon the whole earth, contaminating the atmosphere of every nation annunciated by the second trumpet. The malady reaches the people, infecting all classes of society with an incorrigible revolutionary spirit, disrupting all the foundations of the social fabric. At the time the third angel sounds his trumpet, the infection has interpenetrated all the subordinate departments of national governments, so the proconsuls, satraps, and deputies can no longer enforce their authority. The fourth trumpet is the general signal for the toppling of thrones and the falling of kingdoms, till the world is left without a government competent to protect its citizens. Meanwhile, marauding bands of robbers and murderers take possession, and life and liberty are held only by the stern abitrament of the sword.

The four first trumpets thus proclaim the progressive disintegration of all human governments, till they literally topple and fall; and the devil's millennium, fully inaugurated, inundates the world in an ocean of anarchy, heresy, bloodshed, and every species of crime. Meanwhile, universal political corruption and dilapidation flood all nations. A corresponding infection everywhere settles down on the visible Church, transforming it from apostolic simplicity and purity first into the proud, worldly ecclesiasticism of the Constantinian Age, and then into the appalling corruptions, shocking barbarities, bloody persecutions, and atrocious criminality of the diabolical papacy, outraging Satan himself with the horrific Inquisition. When I was in St. Peter's Church at Rome, I saw the bronze statue of St. Dominic, cruel horror depicted on his grim visage, and the infuriated dog standing by, with a firebrand in his mouth. This is the historic symbol of the Inquisition, of which St. Dominic was the author. And you see how the Catholic Church has canonized him as a paragon saint!

#### REVELATION, CHAPTER IX

When Satan succeeded in the postponement of God's millennium and the inauguration of his own, in its

worldwide dominion, he climaxes the hellish enterprise by raising Mahomet to rule the East, and the pope the West, as his faithful subordinates in the wholesale damnation of the world.

It seems that all the powers of hell are turned loose to tempt the bride of Christ. In the glorious scheme of divine administration, Christ proposes to evangelize and rule this and many other worlds through the instrumentality of His true, faithful, and loyal bride. Hence, it is pertinent that all the candidates for the heavenly bridehood be subjected to every conceivable temptation, lest they might deflect and fall amid the momentous responsibilities incumbent on them in their responsible participation of the divine administration amid the bright immortal worlds which shall constitute the celestial empire in the ages of coming eternity. For reasons by us, amid the joys and storms of this fleeting probation, utterly incomprehensible, it is imperatively requisite that we pass through all the flint-mills earth and hell can invent. If we do not come out with a shout, it is demonstrative proof that we still need another flint-mill.



**NOTES TAKEN FROM DR. GODBEY'S COMMENTS  
ON REV. XX—THE DEVIL ARRESTED LIKE  
A MURDERER BY THE POLICE ANGEL**

“I saw an Angel come down from Heaven having the key of the Bottomless Pit and a great chain in his hand, and he laid hold on the dragon, that old serpent, which is the devil and satan, and bound him a thousand years, and cast him into the bottomless pit and shut him up and set a seal upon him that he should deceive the nations no more until the thousand years should be fulfilled, and after that he must be loosed a little season.”

**(A WORLD WITHOUT A DEVIL, GLORY TO GOD!)  
REVELATION, CHAPTER XX**

Six thousand years have rolled away amid the dismal night of Satan's reign. Terrific has been the probationary ordeal. Hell's harvest has swept on and on through the forlorn and dreary ages. Perdition has devoured a hundred generations, with an exception here and there. Humanity without a God has proved a miserable failure in every dispensation. The Antediluvian world became so awfully wicked that God saw that existence simply meant damnation.

Hence, in mercy, He must sweep them from the earth. Likewise, each Post-diluvian Dispensation has gone from bad to worse, till the wickedness of the nations and the abominations of fallen Churches have culminated in the terrible judgments of the great tribulation, which has swept the unsaveable into perdition. Satan hath wrought valiantly, and hell is well filled. Since the inauguration of the premillennial judgments inflicted by the Ancient of Days against a wicked world and Fallen Church, the tide of most disastrous defeat has set against the devil. For six thousand years he was the custodian of hell, having charge of the key, which he turned against countless millions, sparing neither age, sex, rank, dignity, priest, nor potentate. Rev. 9th exhibits him in sole possession of the key of the bottomless pit. Amid the awful reverses which he suffered during the Armageddon conflicts, among other terrible losses, the key of hell is wrested from him.

It is now in the hands of the police-angel, descending from heaven with a great chain. Behold, he arrests the devil like a common desperado, binds him hand and foot with the chain, takes the key and unlocks the pandemonium of unquenchable fire, casts

him into a dismal, gloomy dungeon, locks him up, and puts the seal of the Almighty on the ponderous iron door: "No exit for the next thousand years!" This is an awful day in Satan's history. He has seen the trophies of six thousand years of successful warfare all vanish into the night of dark despair. For ages kings, potentates, popes, and priests have been his loyal subjects. They have all fallen and perished. Pope and Mahomet, the last of all to survive the wreck of premillennial judgments, have been precipitated into the burning lake. Hence, he now stands alone, as when he invaded Eden six thousand years ago. The very solitude of his situation is appalling in the extreme. He sees the sheriff of the heavenly government approaching to lay violent hands on him. His adamant heart melts with cowardice. Trembling in his boots for his inevitable doom, he succumbs to his fate. Already the sweeping revival conducted by the King of Glory and the transfigured saints of His bridehood has compassed the globe, girdled the continents, and inundated all nations with the glories of entire sanctification, which is the millennial experience. Therefore, the long-prayed-for sunburst of the heavenly glory has already come down on the world, and the millennium has come, and come

to stay. Jesus reigns, and reigns victorious over heaven and earth most glorious. The dismal night of sin, hiding millions of cruel devils, spreading devastation and death throughout the world, has retreated before the bright effulgence of the glorious millennial day. Truly, the halcyon days of dear old Eden have come back. Don't you hear the ring of the anvil? They are even now beating the bloody swords of war into plowshares and the cruel spears into pruning hooks. The Omnipotent Healer is here, and sickness is fast becoming unknown. Physicians have thrown away their pill-bags and turned to Holiness evangelists. The dark memories of Satan's bloody reign of a thousand weary years are fast fading away and sinking into oblivion. Then shall the glory of God cover the world as the waters cover the sea. "Thy kingdom come, Thy will be done on earth as it is in heaven," has now come and come to stay.



## **BOOK IV.**

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### **NOTES TAKEN FROM DR. GODBEY'S COMMENTS ON REVELATION, CHAPTER XIV—CHRIST'S GLORIOUS MILLENNIAL KINGDOM**

We are here introduced to the Lamb and his bride standing on Mt. Zion. The chronological panorama corroborates the conclusion, as in Chapter VII, that the Rapture has come, the bride is called, the first resurrection has taken place, the living saints have been translated, and all rendezvoused on Mt. Zion, at Jerusalem, preparatory to their ascension into the firmament. The wonderful supernatural graces of entire sanctification always superscribe the Divine cognomen in the faces of his saints. How much more pre-eminently will this be verified in the transfigured saints!

Here John testifies to the uproarious shouts of this multitude, like the thundering billows of the great ocean breaking against the rock-bound shore, commingled with the deafening roar of tremendous thunder-claps, all softened and sweetened by the dulcet clarion of golden harps. Meanwhile, amid the tremendous roar, the prophet distinctly discriminates the new song of redemption, rung out from the immortal and indefatigable voices of the blood-washed throng. He tells us this is the "song of Moses and the Lamb." Moses was the mediator of the Old Covenant, on the basis of justification, and Christ of the New, whose standard is entire sanctification. Hence, we find the members of the bridehood all testify in song of this wonderful double salvation, experienced in regeneration and entire sanctification.

### MARRIAGE SOLEMNIZATION

At last the long-anticipated nuptials of Christ and His bride are now to be celebrated. False claimants must be disposed of before the bride can be truly received into heavenly wedlock. Babylon has vociferated her claims around the world the last twelve hundred years. Since her fatal catastrophe the voice of a rival has not resounded in terrestrial air. Hence,

an important preparation for the nuptials has transpired on earth, sweeping every rival from the field. But perhaps a still more important antecedent has transpired in heaven! Since the Lord descended and took away His bride from the oncoming tribulation, a very important adjustatory judgment has been going on among the members of the bridehood. Paul says the transfigured saints will differ either from the other in glory like the stars of the firmament.

Jesus says: "One shall rule five cities and another ten." Hence, you see there will be an infinite diversity in the coming kingdom. I Cor. 15:23: "Each one shall rise in his own rank." From these and many other Scriptures we find quite a vast dissimilitude in the transfigured state as in the present. When our Lord descends on His royal throne to take the government of this world into hand, and rule it through the members of the glorified bridehood, all the participants of the coming administration will be perfectly adjusted, so the machinery of the new kingdom will move in perfect harmony. All this infinitesimal adjudication and adjustment, essential to the most perfect regulation of the bridehood, will take place upon the firmament, while tribulation tornadoes



are desolating this world. How did His bride make herself ready? By the eternal abandonment of a perfect consecration, followed by that indefatigable faith which will die before it will doubt, and accompanied by an unflinching obedience.

Because linen is free from contact with animals, it emblemizes entire sanctification. For the very opposite reason, wool typifies carnality. The Israelites were not allowed to wear garments mixed with wool and linen. This is a powerful lesson in favor of entire sanctification as the only possible way to have an unmixed experience, which is emblematically taught in the unmixed garment.

This unmixed garment is an absolute prerequisite to every one who would attend the marriage-supper of the Lamb. None but the participants of the gospel feast are invited to the marriage-supper. If you would attend the supper, you must be a member of the bridehood. You enter that bridehood in the experience of sanctification. Then and there your spirit is married to the Spirit of Christ. This must take place before the Lord comes to take up His bride, if you would ascend with Him.

The marriage here spoken of is that of transfigured humanity after the body has been raised from the dead, or translated, and reunited with the soul, never again to be separated.

Multitudes of people in all nations will survive the tribulation, and remain on the earth till our Lord descends with His transfigured bride to set up His millennial kingdom and reign forever. All these people must be converted and sanctified at the inauguration of the King. This will be the first great work of the bridehood.

“His eyes a flame of fire,” indicates His omniscience. “Upon His head many diadems,” is anticipatory of His triumphant supersession over all the kings of the earth, whose crowns are to be placed upon His head. The name written is conqueror, known only to Himself, as He conquers purely by His own omnipotence.

Encircled with a garment sprinkled with blood. It is the symbolism of a triumphant warrior on the battle-field, his garment sprinkled with the blood of his slain enemies. “His name was called the word of God.” Word means revelation. The incarnate Christ is Himself the greatest of all God’s revelations to the world. This statement is a positive confirmation that

the person here described is none other than our glorious King coming down to reign.

“Armies follow Him in the firmanent on white horses, clothed in linen white and clean.” These are the members of the glorified bridehood; i. e., the transfigured saints, coming down with Christ to conquer the whole world with the gospel sword; i. e., to preach the gospel to all nations, and get them converted and sanctified. Under the ministry of this mighty host, ‘a nation shall be born in a day.’”

“Out of His mouth proceedeth a sharp two-edged sword, that with it He may smite the nations.” This sharp sword going out of the mouth of the glorious Savior simply means His word—i. e., the gospel—by which the whole world will be speedily evangelized and saved at the beginning of the millennium. “He will shepherd them with an iron rod.” An iron rod in the hand of a devil or a wicked man would be awful, but in the hand of the infallible God it is blessed and glorious, calculated to transform this world into a paradise.

**NOTES TAKEN FROM DR. GODBEY'S COMMENTS  
ON REVELATION, CHAPTER XX**

Glory to God for a world without a devil in it! Satan and his myrmidons have all retreated away, to trouble the world no more for the next thousand years.

During the long reign of sin, the earth has been terribly abused, brutalized, barbarized, beggarized, and impoverished! Under the pacific reign of our glorious King, co-operated in every city, village, island and continent by His transfigured saints, whose delight will be to rule in wisdom, instruction, righteousness, and love, the waste lands will be repaired and fertilized, the marshes drained and transformed into fruitful fields, and the deserts irrigated and metamorphosed into blooming gardens. After the ejection of Satan and his myrmidons, and the consequent expurgation of the diabolical institutions out of the world, the castigatory judgments of God will cease. The fruits, no longer nipped by frost nor blighted by drought, will literally burden the fields with their inexhaustible exuberance. The rich will delight in relieving the poor, till poverty shall actually depart from the whole earth. Wisdom, industry, enterprise, disinterested philanthropy, and spontaneous benefac-

tions, under the benignant reign of Prince Immanuel, will transform the earth into a paradise. Thus the Edenic state, when humanity walked with God, in blissful ignorance of Satan and his devices, after the long, dreary night of six thousand years, has actually come back, and come back to stay. Sickness and sorrow have alike retreated away, and the generations are approximating Antediluvian longevity.

Translation without dying was the original economy of the Edenic state. Presumptively translation, in millennial times, will again become common.

John says, "I saw thrones." Presumptively, these thrones are occupied by the members of the bridehood, who have gone up in the rapture. They now reign with Christ over the nations. At the millennium they are joined in their administration by all the tribulation martyrs, who are now raised from the dead and honored with the participation in the millennial theocracy.

"The rest of the dead live not till the thousand years may be fulfilled. This is the first resurrection." From this verse you see that the first resurrection will only include the martyrs. It is an impressive

fact that the same Greek word means "martyr" and "witness." Hence, in order to be a true witness for Jesus, you must have the martyr spirit; i. e., be constantly ready to suffer martyrdom. If you are really a true witness for Jesus under all circumstances, even at the peril of your life, the Holy Ghost calls you a martyr, whether you ever seal your faith with your blood or not. The Scriptures positively confirm the conclusion that all except the martyrs will sleep on in the sepulchral dust till the great white throne shall set and the final resurrection shall supervene.

#### CHAPTER XIV

The brutal outrages of Satan and his satellites demoniacal and human, will sink into oblivion, felicitously forgotten amid the glory that shall cover the whole earth. The powers of the earth at this day, in the different continents, are about twelve. How convenient for the twelve apostles to encumber the great thrones of nations, as Jesus said unto them, "I appoint unto you a kingdom, as My Father hath appointed unto Me; that you may sit upon twelve thrones ruling the twelve tribes of Israel!" Doubtless the two hundred millions of martyrs will be exceedingly prominent in the millennial administration.

## CHAPTER XVI

At the end of the tribulation the millennial will at once be ushered in, bringing back the halcyon times of Edenic prosperity, purity, and glory.

## NOTES BY COMPILER

And at that immediate time the glorious King of kingdoms comes with His glorified bride and takes possession of this world. And Jesus and His angels and His glorified bride will evangelize the world. The bright angels will go out and whole nations will be converted in a day, and they will set up kingdoms on this earth and there will be kings, rulers and officers. Jesus and His glorified bride will rule and reign victorious over the whole world without a devil to hinder. The earth will be belted with celestial glories from pole to pole; and all the satanic atmosphere that envelopes this earth, and all viciousness will be taken out of all animals. The wolf and fatted calf will lie down together. The lion will eat straw and a little child shall lead them. Tigers and all vicious animals will be like the lamb. All poisonous insects of every kind will be taken away with Satan.

The earth will be re-enveloped in the heavenly atmosphere and celestialized and beautified, and there

will be no biting frost; the poles will be like the equator. The desert will blossom like the garden of Eden. All vile thistles and weeds will disappear with Satan, for nothing bad can exist in this heavenly atmosphere, only that which is good can thrive and flourish, and we presume that all good plants will spring up for man and beast, voluntarily, and doubtless a thousand different fruits and plants we know nothing about now of the most excellent quality will spring up and grow all over that heavenly world like our evil weeds and thistles grow here now.

The hot and chilly winds will cease; all intelligence of humanity will be more even; man will work for his neighbor. The world will be back in its Edenic state, without a devil; and with all the intelligence that God wants humanity to have, higher and greater than it has ever been known in this world. The people will live to the ages of ten hundred years, like the people of the Antediluvian age or will live to the end of the millennial reign. The good will be translated alive. Sickness, pain and disease and death will vanish with Satan. The world will be a Godly paradise and peace will reign supreme. And as we are in that



heavenly atmosphere, all the desires and imaginations and thoughts of our hearts will be continually good and Godward, filled with the Holy Spirit constantly. We will be blessed with more than we could ask or think. But the people are still in a state of probation and possibly could fall.

“I know that my Redeemer . . . shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God” (Job. xix:25, 26).

“His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east” (Zech. xiv:4).

“The Lord shall be king over all the earth” (Zech. xiv:9).

“The Lord alone shall be exalted in that day” (Isa. ii:11).

“He shall reign and prosper, and execute judgment and justice on the earth” (Jer. xxiii:5, 6, with II Sam. viii:15, and I Kings x:9).

“All kings shall fall down before Him, all nations shall serve Him” (Psa. lxxii:11).

“They shall beat their swords into plowshares, and their spears into pruning hooks; nations shall not lift up sword against nation, neither shall they learn war any more” (Isa. ii:4).

“And they shall build homes, and inhabit them; and they shall plant vineyards, and eat the fruit of them” (Isa. lxxv:20, 21).

“The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the young child shall play on the hole of the asp, and the weaned child shall put his hand on the hole of the cockatrice’s den” (Isa. xi:6-8).

According to the Scriptures, such will be the Millennium. We behold its glory, in the personal and visible presence of the King. Shall we not look forward towards that day with glad anticipation? Let us watch and pray that we may hasten the coming of Jesus.

**NOTES TAKEN FROM DR. GODBEY'S COMMENTS  
ON REVELATION, CHAPTER XIV**

When we contemplate, not only the perfection, but the magnitude and diversity of the millennial administration, we must wake up to the fact that quite an extensive judicial diagnosis and distribution will be necessary to prepare the members of the bridehood to understand, assume, and fulfill the diversified offices in the coming kingdom. Be assured, no interest, however small, will be overlooked by the transfigured custodians of the glorious theocracy, which shall belt the globe from the rising to the setting sun in the good time coming. The present age is significantly called "night" in the apostolic Epistles. During the long night of six thousand years, oh, how Satan and his myrmidons have lacerated, abused, and impoverished this earth! They have barbarically worn out the fertile soils and exposed the valuable lands to deluging rains, which have washed them into chasms, thus transforming great regions to deserts. All these waste lands will be restored and transformed into fruitful gardens of the Lord. Thus the members of the bridehood, by their immortal sagacity and loving presence, must superintend ten thousand interests in

every land and clime. When Christ descends to enter upon His millennial reign, He will be accompanied by His bride, thoroughly equipped, organized, posted and ready, in perfect order, to take possession of every nation under heaven, and conduct the millennial administration, eliciting the administration of angels and archangels.

**NOTES TAKEN FROM DR. GODBEY'S COMMENTS  
ON REVELATION, CHAPTER XX—SATAN'S  
POST-MILLENNIAL INVASION AND  
FINAL DEFEAT**

**NOTES BY COMPILER**

Satan must now be turned loose—to tempt and try the people in the millennial world before they can enter the Holy City.

The millennial ages have flown. A thousand years of Paradisian prosperity and happiness have rolled away. Meanwhile, the inhabitants of earth have never heard the grim tocsin of war, the balmy breezes of universal peace, laden with the aroma of perennial fruits and flowers, having circled the globe a thousand years. All the theaters have been turned into Churches, the saloons into depositories for Bibles and

Holiness books, the race-fields and penitentiaries into Holiness camp-grounds. Long ago the bloody memories of sin, darkness, trouble, sorrow, death and damnation have sunk into oblivion, eternally eclipsed by the effulgent glories of the millennial reign. Earth is basking in the sunshine of heaven, not dreaming that she will ever sorrow again. Why did God let the devil out of hell?

A thousand years have rolled away; meanwhile, millennial glory has belted the globe from the rising of the sun to his going down. Generation after generation has brightened the world with their holy lives, and swept into heaven with a tremendous boom, thus populating the city of God with the teeming millions of the millennial world. Dog-fennel and pennyroyal have overgrown the road to hell. Meanwhile, Satan is muttering in the deep, dark dungeon of the pandemonium: "Yes, Son of God, of course you can have everything your own way while you keep me bound with this chain in the gloomy old prison of the bottomless pit. I dare you to let me out! I will show you that the boasted religion of all these Holiness fanatics, whose roaring shouts have been my constant annoyance the last thousand years, is all hypo-

critical bosh. Just let me out; give me a tilt at that old world, and I can upset the whole compoodle." Do you not see that it will be for the glory of Christ to let him try his hand? What floods of light, glory, and consolation have swept down the ages, emanating from the terrible afflictions of Job, when God turned him over to the devil to test the solidity of his religion! So will the glory of God flash out with unprecedented brilliancy from Satan's final assault on humanity, and move down the ages of eternity with incessantly accumulating luster.

We see from this verse that Satan's army, with which he essays to conquer the world, is made up of Gog and Magog. Now let us see who they are. In Noah's family originated the trinity of races. Ham in Hebrew means black; Shem, red; and Japheth, white. Upon the subsidence of the Flood, Noah divided the world among his three sons, giving Ham Africa, Shem Asia, and Japheth Europe. Gog and Magog are only spoken of in this passage, Gen 10th, and Ezek. 38th. Gog means king, and Magog means the kingly people; i. e., the nobility. Gen 10th notifies us that they are the children of Japheth, the ancestor of all the white people. In Ezek. 38th they are elab-

orately mentioned as resident in Russia. There is too much religion in the world, after millennial holiness has belted the globe a thousand years, for Satan to attack it as a roaring lion. Meanwhile, the tide of millennial glory is moving around the world with unabated momentum, and not a human being is dreaming of Satan's awful exit from the bottomless pit, and his impending raid into Immanuel's kingdom. Behold, Diabolus evacuates the pandemonium, transforms himself into a great political and military leader, like Napoleon Bonaparte—perhaps in the very person of the Russian Czar—enters this world with royal pomp and pageantry, everywhere haranguing the multitude, aspiring to captivate them by his learned and eloquent speeches and disaffect them toward King Immanuel, and render them dissatisfied with His administration, at the same time doing his utmost to persuade them to revolt and set up an independent government, in which he offers them the most perfect freedom, as well as the grandest official emoluments. He enjoys the wonderful convenience of locomotion at lightning speed. (Luke 18:10.) He finds multitudes of followers among all the Japhethic—i. e., white—races, especially in Russia. It is a significant fact, at the present day, that the Japhetic

racers rule the world. The great princes, potentates, millionaires, gold-bugs, and railroad kings are white men. With no devil to lead them, they quietly submit during the long ages of the millennial reign. Meanwhile, they muse much on their illustrious ancestry, who possessed the money and ruled the world. Now Satan arouses them by his blandishing speeches, and inflates them with glowing aspirations to regain their lost power and rule the world again. You must remember that the millennial generations will be born with depraved hearts, as we are. In the absence of the devil to stir that depravity, and actuated by the transfigured agencies of saving grace, they will be converted before they lose their infantile justification, and sanctified before they backslide. Hence a gigantic Christianity will fill the world. When Satan comes out of hell he makes his adroit appeals to this hereditary depravity. With paradoxical expedition he traverses all nations, tip-toeing and vociferating the eloquent appeals of his stentorian voice in the ears of countless multitudes. You must remember, at that time the world will have a tremendous population—ten, and perhaps a hundred, times as large as at the present day. Among the descendants of the old nabob families of the different white races, he receives a



large following; but among the Shemites and Hamites he receives no response. There are at present three hundred millions of negroes in Africa. Doubtless, by the close of the millennium they will number three thousand millions. The negro is intuitively more religious than the white man. When all the negroes in Africa have shouted full salvation a thousand years, the Dark Continent checkered with railroads and illuminated with Holiness camp-grounds and colleges, those grand old Ethiopians will stand flatfooted, throw their big mouths open and shout the devil out of countenance, till he will be glad to retreat crestfallen from the land of Ham, without a single follower. The Mongolian races, at the present day, are estimated at eight hundred millions. They constitute the mighty nations of the Orient. Presumptively, they will number eight thousand millions by the close of the millennium. Immutability is the striking peculiarity of the Orientals. When the almond-eyed Chinaman has rung out the hallelujahs of entire sanctification a thousand years, he will not be captured by Satan's sophistical promises to make him a mandarin. Hence, the devil will make a total failure with the numberless sons of Shem, who people the mighty East.

War is something new in the world. Not a gun has been fired in the last thousand years. From the days of Peter the Great, who predicted that the bear should lie down on the banks of the Indian Ocean, Russia has had her eye on the Holy Land.

Satan now musters the innumerable hosts of Gog and Magog, and coils them around Jerusalem like a huge boa-constrictor. By the close of the millennium, doubtless Jerusalem, the capital of the millennial kingdom, will be the metropolis of the world. The site is the finest on the globe for the metropolitanship of the world. It is the geographical center of the six grand divisions of the earth—the most accessible spot beneath the skies. The very earth rests on the finest building material in the world, and at the same time the inexhaustible fertilizer of soils. I doubt not but at that time Jerusalem will extend over the vast interior highways of Palestine. The people are not alarmed. The King of Glory reigns on the earth. Satan's army encompasses Jerusalem with impunity, inspired by their audacious leader, sanguine of success, as they see no enemy arrayed against them. A thousand years ago the Lord's people transformed all their military equipage into farming implements, and

committed the keeping of their country to the glorious King. Their faith is unshaken by the clangor of arms and the glitter of a million swords in the splendor of a Palestinian sun. The Eastern skies are illuminated with the gorgeous eclat of Satan's royal army. The devil, from his magnificent portable pavilion, issues command through a thousand swift couriers to put the battle in array against the holy city. At that moment Omnipotence interposes, fire comes down from heaven, and utterly consumes Satan's army.

Now Satan is again arrested and cast into the lake of fire, this interposition giving a final termination to his post-millennial and last campaign against this world. Never again will he be permitted to put his foot on it. You see that it will be much for the glory of Christ to let the devil test the millennial world. He would always have said that he could abduce them into rebellion against God if an opportunity had been given. Floods of light and truth emanate from Satan's post-millennial campaign against this world.

(a) As the long war between Christ and Satan is destined to wind up, the problem of his final destiny presents itself for solution. Here we have an irrefutable confirmation of his utter and hopeless irreclaim-

ability. After suffering the unutterable horrors of a hell-prison a thousand years, we find him just as proud, arrogant, ambitious, and bloodthirsty as when he ruled the world with a rod of iron. With what promptitude and alacrity he proceeds at once to ruin the world again!

(b) It is also a confirmation of hereditary depravity, even surviving the swelling floods of millennial grace a thousand years. This is evidenced by the mighty revolt of Gog and Magog.

(c) It is also a confirmation of the wonderful triumphs of millennial grace, in the fact that Satan makes a total failure with all the world, except Gog and Magog.

(d) The divine intervention which pours fire on Satan's army besieging Jerusalem, and utterly exterminating them, involves the consolatory assurance that God will never again permit Satan to prevail against the human race.

#### **THE FINAL JUDGMENT. (11:15.)**

The great white throne now dazzles the gaze of earth's teeming millions. The wicked multitudes who have lived on the earth in all bygone ages now re-

spond to the archangel's trump and come forth. We have here no account of the Lord's coming, because He has been here ever since the beginning of the millennium. How long the post-millennial ages will last we can have no definite idea. Hence, perhaps the millennial glory will shine and bless the world long ages after the expiration of the scheduled thousand years. Isa. 53:8: "Who shall declare His generation? for He was cut off out of the land of the living." In this chapter a millennial Jew stands on the heights of prophetic illumination, looks back two thousand years, bewails the blindness of his people in the first coming of his Lord, which utterly disqualified them to recognize Him, but left them to the caprices of the devil who infatuated them to nail Him to the cross. "Generation" here means race or posterity.

"Who shall declare His Generation?" means that neither man nor angel can enumerate the mighty multitudes of God's spiritual children in Christ. We are living in the age of darkness, sin, Satan, and damnation, in which hell is devouring the multitudes of earth, and Jesus says: "The saved are few" (Luke 13:23). Hence the present age is hell's great

harvest. The millennium will be heaven's great harvest. Such will be the flooded populations and the sweeping tide of salvation inundating the world, in the blissful absence of the devil, through the long run of the millennial age, that in the grand finale, when the infinitesimal multitudes of Adam's race shall stand before the great white throne, the innumerable hosts, saved by the triumphant Christ, will so vastly outnumber the motley rabble of Satan's conquest as to throw it into eternal eclipse. As the Son of God will encumber the final judgment-throne, this notable epoch will produce no interregnum in His continuous reign from His descension on the cloud at the beginning of the millennium, and in no way conflict with the eternal perpetuity of His reign on earth. Christ came to destroy the works of the devil and externally expel him from this world, as well as the universe of God.

"The books were opened." These are the books of record in the plural number, because they are many. They contain the record of all the sins committed by the wicked, and all the good works of the righteous. Neither the sins of the righteous nor the good deeds of the wicked will be mentioned in

the judgment. The popular idea of this judgment going through in twenty-four hours is a great mistake. Day, in the Bible, means a period. God will take plenty of time. What is the utility of this judgment? It is demonstrative of human character, and vindictory of the Divine administration. God does not need it to find out what to do with you. Every soul in the universe is either condemned or acquitted every moment of its existence. Your condemnation dates from your sin. The infinite dissimilitude which characterizes the whole will be the degrees of punishment in hell and reward in heaven. The benignity of God requires the presence of the entire human race, and especially all of the guardian angels, in this final adjudication of all human destiny. Human courts, in all ages, have condemned the innocent, and honored the guilty. This is the grand appellate court of the universe, which will reverse all the maladministrations of all ages, and rectify all wrongs, and settle all issues forever. Here every character will be thoroughly ventilated, elucidated, and illustrated, so every soul will receive his real status and appropriate attitude for all eternity.

Book of life is in the singular number. It is simply a roll of the names of all the saved people. Doubtless this book will be very voluminous. Does the Holy Ghost now witness to you that your name is written in this book? Here we are informed that all whose names are not found superscribed in this book will be cast into the lake of fire. We are notified that death and hell are also cast into the lake of fire. The Bible tells us that hell is now beneath the surface of the earth. Geology reveals that the entire globe is liquid fire except the solid crust, about forty miles in thickness, which forms the exterior. Hence science fully corroborates the Bible on the location of hell. Since this earth, with its entire environments, is to be completely expurgated from sin and all of its contaminations, we readily see the pertinency in the removal of hell from the earth interior. Our Savior, in His gospels, frequently alludes to the location of the fiery lake in outer darkness. The Greek, "To nothos to exooteron; i. e., the darkness which is without. Now where is that darkness containing the lake of fire, into which the devil and all his followers are to be cast? Telescopic observation has revealed one hundred and seventeen millions of suns already discovered in the celestial universe. Evidently our



sun gives good light at Neptune, three thousand millions of miles distant. Then to what distance will the combined illumination of one hundred and seventeen millions of suns transmit light? The mathematical genius of an archangel can never answer this question. The distance is absolutely not only inexpressible, but inconceivable. An angel, flying with the velocity of lightning, could not traverse that space in a thousand millions of years. Hence we see the devil and his followers can never return to disturb the peaceful universe of the Almighty. Then how can they ever get there? The Omnipotent arm can transmit them thither in the twinkling of an eye. Thus you see how the Omnipotent Savior is preparing utterly and eternally to banish sin and all its votaries from the universe of God. While the judgment is in progress, the earth will be passing through a series of purgatorial cremations. (2 Pet. 3:10.) This world was converted in Noah's time, when it was expurgated of all sinners and baptized with water. That is not sufficient for its admission into heaven. It must receive the second blessing and be baptized with fire. This fiery baptism will thoroughly sanctify it, not only from all sin actual and original, but from all the effects of sin. The Creator will again resume

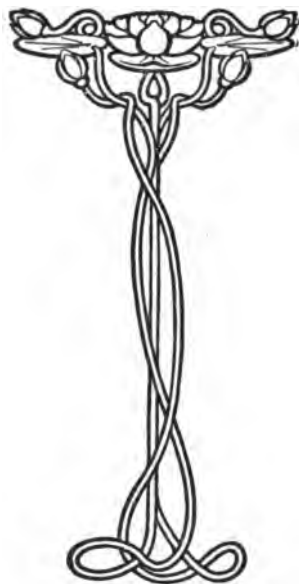
His work amid these potent fiery agencies, re-create the world, and transform it into a celestial sphere.

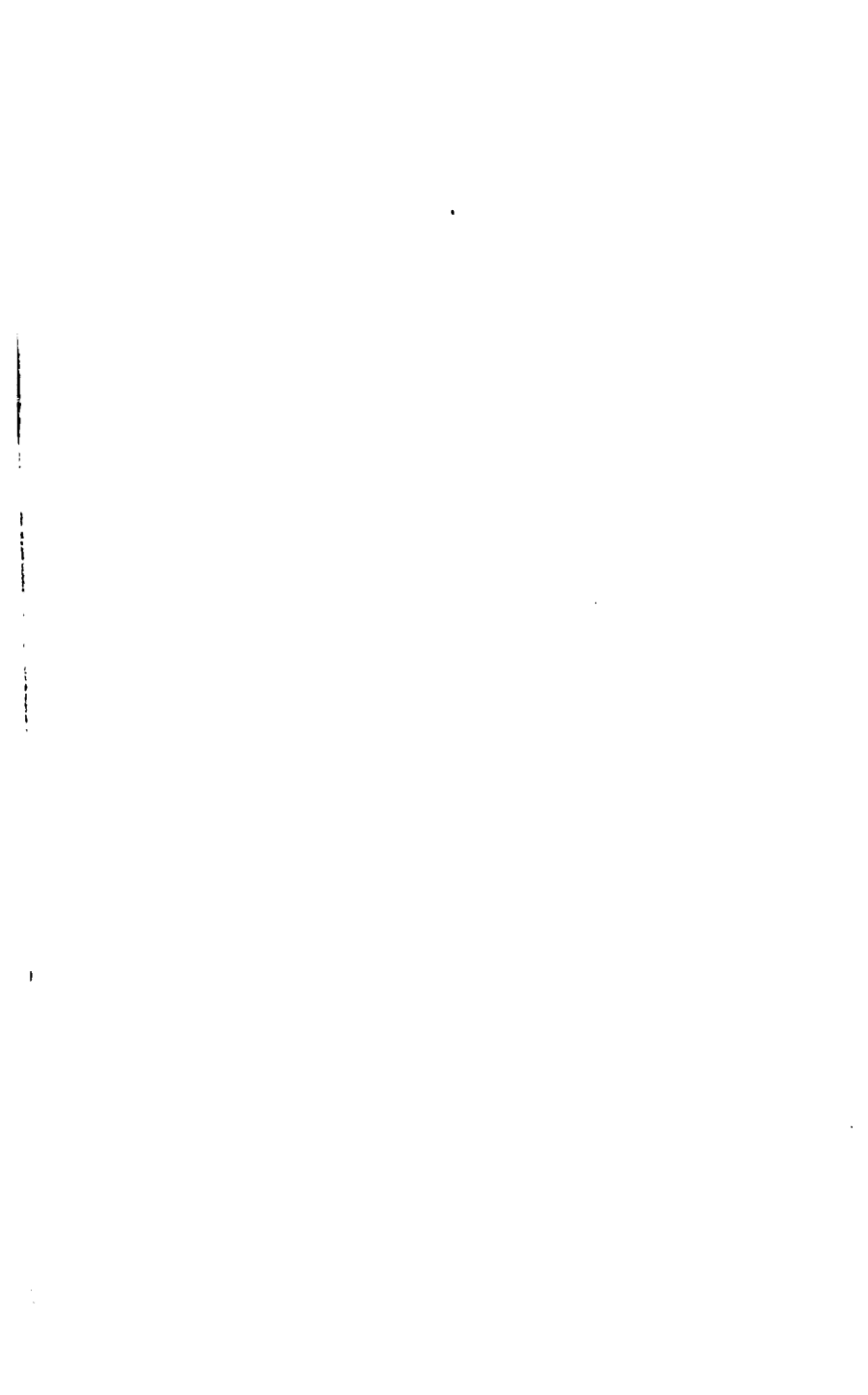
**COMPILER'S NOTES**

"I am the root and offspring of David and the Bright and Morning Star."

"The Spirit and the bride say come, and let him that heareth say come, and let him that athirst come and whosoever will let him take the water of life freely."





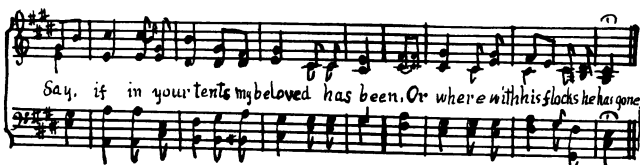
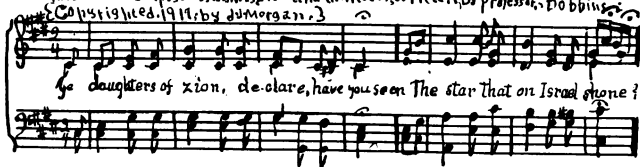




**F. I. MORGAN**  
ON TOP OF MOUNT BALDY, AUG. 15th, 1914

# Ye daughters of Zion.

This music composed by J. Morgan - and the notes written by Professor Dobbin.  
Copyrighted 1917 by J. Morgan.



Where dost thou at noontide repose with thy sheep  
To feed on the pasture of love  
His voice as the sound of the deliverer sweet  
Is heard through the shadows of death

This is my beloved His form is divine  
His vestments shed odors around  
The locks on His head are as grapes on the vine,  
When autumn with plenty is crowned.

The roses of Sharon the lilies that grow  
In the vales on the banks of the streams,  
The cedars of Lebanon bow at His feet  
And the air is perfumed with His breath.

His lips as a fountain of righteousness flow,  
That waters the garden of grace,  
From which their salvation the gentiles shall know  
And bask in the smiles of His face

Love sits on his eyelids and scatters delight  
Through all the bright mansions on high  
He speaks and eternity filled with his voice  
Re-echoes the praise of their Lord

O Thou in whose presence my soul takes delight  
On whom in affliction I call  
My comfort by day and my song in the night  
My hope my salvation my all

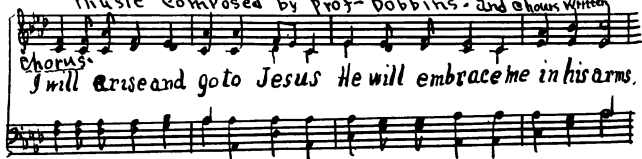
The above six verses were written by J. Morgan Jan. 1st 1917

On the Adriatic rides across the peaks of Mt. Luina in the 10,000 ft. high  
The words are from an old hymn and put in French which made this music  
J. Morgan and his wife, the composer



Jesus is calling that meeting in the air

Music composed by Prof. Dobbins. and Chorus written



See the angels and martyrs coming  
With the saviour up in the air  
and soon the Lord will sound His trumpet  
to call His jewels from earth up there

Chorus

Don't you see my Jesus coming-  
See Him come in yonder's cloud,  
With ten thousands angels round Him,  
See how they do my Jesus crowd.

(Chorus)

See the angels hear them shouting  
Jesus is calling that meeting in the air  
my great desire is I might be worthy,  
To be in that meeting that's called up there.

Chorus

Collected composed and written by

J.J. Morgan March-7-1917-





## BOOK V.

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### NOTES TAKEN FROM DR. GODBEY'S COMMENTS ON REVELATION, CHAPTER XXI— HEAVENLY STATE OF THIS WORLD

“I SAW A NEW HEAVEN AND A NEW EARTH; FOR THE FIRST HEAVEN AND THE FIRST EARTH HAD PASSED AWAY, AND THERE WAS NO MORE SEA. The millennial state of Edenic beauty and glory has come and gone, populating heaven with multiplied millions. Subsequently a great change has been wrought. Not only the sanctifying fires have done their work, but creative Omnipotence has supervened, transforming this world, with its atmospheric environments, into a heaven. Time, that noted parenthesis in boundless eternity, has come and gone. The mediatorial kingdom, recon-

ciling man to God, restoring order in the celestial universe, expurgating all sin, and externally banishing Satan and his votaries into outer darkness, has come and gone. The period of mortality and human probation is now numbered with the ages of bygone eternity. The grand restitutionary work of Christ, for which He evacuated the effulgent throne to suffer and die, is now complete; therefore, like a proconsul sent out from Rome to restore a revolted province, He now surrenders up His mediatorial kingdom to the Father, that God may be all in all (1 Cor. 15:28.)

“There is no more sea.” At present the sea occupies about three-fourths of the surface of the earth, the icy poles and burning deserts about another eighth, leaving but one-eighth for the occupancy of earth’s teeming millions. We readily account for the absence of the sea in the celestial earth. Water is composed of oxygen and hydrogen. The latter is the most combustible element, and the former the great supporter of combustion. A sufficient intensity of heat will decompose the oceanic waters and utterly consume them. Thus the cremation of the earth will remove oceans, seas, icy poles, and transform burn-

ing deserts into fruitful fields.

“Behold, I make all things new.” John certifies to the complete renovation of the earth, with its environments. In the creation of all worlds, the heavenly state is the ultimatum. This earth has had a most wonderful history as the battle-field of God’s universe. Through all the flight of eternal ages, Earth will be celebrated in the history, poetry, and romance of all worlds as the battle-ground where the sons of light fought the powers of darkness under the heroic leadership of Prince Immanuel. While Earth will be the peculiar possession of Immanuel’s soldiers (Matt. 5:4) you must not regard it as a prison in any sense whatever. Mortality and probation will exist only in the memory of the past. This world will be ours as a soldiers’ bounty, conferred as a memento of our fidelity and valor during that terrible exterminating war which the Son of Man waged against sin and Satan. We will enjoy our transfigured bodies, with facilities of lightning locomotion (Luke 10:18) while it will be our delectable privilege to wing our flight from world to world, exploring with enthusiasm the wonders of Omnipotence, eternally contemplating His ineffable glory, making wonderful proficiency in the

universities of heaven, under the leadership of Adam, Enoch, Abraham, Moses, David, Solomon, Paul, and all the apostles, mighty hosts of martyrs, unfallen angels and archangels, Gabriel and Michael. We will doubtless receive, to our delight, many solicitations to serve as angelic escorts back to this world, so celebrated in the literature of heaven.

Evidently the inhabitable earth will be ten times as capacious as at present. As we shall wing our flight around the globe, accompanied by angel bands, the whole earth will be radiant with celestial glory inconceivable in our mortal and probationary investiture. In this bright celestial state this earth will shine and shout forever. The popular impression that this world will cease to exist has simply originated from a wrong translation of *aion* in the New Testament. It does not mean world, *cosmos* having that meaning. It simply means time, or age. Hence, it should read, "end of the age", or, "end of time." The last chapters in the Bible come in after time has flown, and forever been superseded by eternity. But you see this world not only continues, but is sanctified, made new, and transformed into a heavenly sphere.

"I saw the New Jerusalem coming down out of heaven from God, having been prepared as a bride adorned for her husband." We find (Rev. 19:7-11) the marriage of our Lord and His Bride at the beginning of the millennial reign. During the millennium and post-millennial ages, constituting the Paradisian state of the world, the members of the bridehood were all at their posts. Of course, they all accompany their glorious King on His great white throne in the ethereal firmament during the final judgment, rendering valuable and important service. During the period of earth's cremation, sanctification, and celestialization, of course they are absent, up in heaven. Now we see them coming down to take possession and forever enjoy this world in its heavenly state. We find here a double signification of "New Jerusalem." It means the substantial real city. It also means the members of the bridehood, who inhabit the city. Hence the New Jerusalem is the bride of Christ and the mother of God's children. (Gal. 4:25).

These verses clearly and unmistakably reveal and vividly describe the heavenly state of this world. How people have read their Bibles over and over, and still believe that this earth will be burned up

and blotted out of existence, is paradoxical in the extreme; because you have here a positive revelation that God will remake this earth, transforming it into a heavenly world, in which there will be no sorrow, pain, nor tears. Hence you see mortality and probation are out of the question, and heaven's ineffable glory will shine and shout forever.

“He that conquereth shall inherit these things, and I will be God into Him, and he shall be a Son unto Me.” In this verse, the Holy Spirit unequivocally and irrevocably confirms the glorious and consolatory doctrine of the saints' everlasting inheritance of this glorified earth throughout the flight of the heavenly ages. The saints possess very little of this world at the present day, but rest assured they will have it all in the good time coming. They will soon possess the millennial world, and, in God's good time, this earth, re-created and transformed into a glorious heaven, to shine and shout throughout all eternity. Oh, who would not forsake all to follow Jesus!

“But to the cowardly, the unbelieving, the abominable, the murderers, the fornicators, the sorcerers, the idolaters, and all liars, their part is in the lake burning

with fire and brimstone, which is the second death." You see this long, black catalogue, exhibitory of all the crimes that ever blackened earth and crowded hell. Don't forget that cowardice heads the list. Why is this? Because cowardice sends more people to hell than any other sin in the category of pandemonium. Were it not for cowardice, people could get rid of all their dark iniquities, though hideous enough to make a demon blush. Why don't you come to the altar and seek the Lord till you find Him in a sky-blue conversion? Cowardice, is the answer. Why don't you seek entire sanctification with all your heart till it comes on you like a sunburst from the throne? Cowardice solves the whole problem. If you are not brave enough to fight a regiment of devils, and brook the contempt of earth and hell, you will never get to heaven. Is it possible you are going to make your bed in hell-fire for sheer cowardice?

### **THE CELESTIAL CAPITAL**

We now reach the closing scene of this wonderful prophetic panorama. One of the seven angels having the seven last vials of wrath serves as John's escort to the summit of a lofty mountain, from whose dizzy apex the illuminated eye takes a view of this won-



derful metropolis descending out of heaven from God. John's description, which is doubtless veritable and real, sounds like the wildest hyperbole. The material of the city consists of the most valuable gems that ever decked a monarch's crown,—golden streets, pearly gates, and jasper walls. This wonderful city is a perfect cube, fifteen hundred miles long, wide and high. The material is transparent, so immortal eyes interpenetrate this mighty emporium, unobstructed by intervening streets. We find the apostles and prophets, representative of both dispensations, exceedingly prominent in this city. All this is in glorious harmony with its bridehood identity. We have here the blessed assurance that all whose names are superscribed in the Lamb's book of life shall have a welcome in this wonderful city. I have seen the important cities of America, Europe, Asia, and Africa. God, in mercy, grant that my feet shall one day tread the golden streets of the New Jerusalem! John calls it the Holy City. Hence you must be holy, if you ever enter it. It is very consolatory to us to know that the city of God will come within the range of distinct visibility from this world. Will it not be on this earth? I do not so understand the revelation. An object fifteen hundred miles long,

wide and high, consisting of the most radiant gems, diamonds, rubies and all manner of precious stones, radiating and flashing their glorious light through the ethereal void, would certainly be visible at a great distance. Remember, John found it necessary to ascend that lofty mountain in order to see it. What is this city? It is the glorious capital of the heavenly universe, and, of course, the residence of our blessed Heavenly Father. On what does it stand? It does not stand on anything. It is itself the center of universal gravitation. Hence it does not need anything on which to rest. During the reign of sin and Satan, it is withdrawn far away from this poor, dark world. After the grand and glorious restitutionary work of Christ is fully consummated, sin and sinners forever removed, earth and atmosphere gloriously sanctified, and all renovated in the beauty of heavenly investiture, and committed to saints and angels, then the very metropolis of the glory-world comes very nigh, and brightens earth and sky with her unwaning effulgence. Of course, the cremation of the earth will destroy the cities, with all other works of human art. This glorious ethereal metropolis is called the **NEW JERUSALEM**, in contradistinction to old Jerusalem, which now stands on Mts. Zion, Moriah,

Bezetha, and Acra, and is destined to be so magnitudinous, conspicuous and influential during the millennial ages. Hypothetically this newly-created celestial world, densely populated with saints and angels, will not build cities; but the countless millions, basking in the glory of unadulterated bliss, amid the grand effulgence of this ethereal Jerusalem, will enjoy and patronize it as the metropolis of the whole earth.

“The nations shall walk through its light, and the kings of the earth bring their glory into it.”

“They shall bring the glory and honor of the nations into it.” In the glorious and triumphant restitution of God’s saints back to this world, after it shall have been transferred into a beautiful celestial sphere, doubtless the nations will reconstruct their former identities in their reoccupancy of the earth. We see from these Scriptures the beautiful conservatism of all nations of the New Jerusalem, through the onward flight of eternal ages. “For night shall not be there.” This city is the metropolis of the great King, the center of universal gravitation, and the capital of the boundless celestial empire. Of course there will be no night, for God Himself will be there, and He is original light. All other luminaries shine by His

command. Not only will this wonderful city, fifteen hundred miles long, wide, and high, be ineffably glorious with the divine illumination, but the unutterable effulgence will irradiate this and other celestial worlds with light and glory, forever expelling darkness, and verifying the promise, "Night shall not be there."

**NOTES TAKEN FROM DR. GODBEY'S COMMENTS  
ON REVELATION, CHAPTER XXII**

The River of Life here described is in the City delineated in the preceding chapter.

The Tree of Life is also in the city. The twelve manner of fruits indicate the wonderful diversity of heavenly fruition, perfectly adapting and congenializing the heavenly state to every possible idiosyncrasy, social, intellectual, educational, and spiritual, appertaining to the entire heavenly host, from the most uncultured Hottentot to the champion apostle and the brightest archangel. The leaves of the tree are for the health of the nations. Healing, in the English, is misleading. The Greek Thereapeion is not a participle, but a noun. There are no diseases in heaven to be healed. This is a revelation against the probability of apostasy from the heavenly state. Lucifer

and the angels fell long ago. This was before their probation expired. Hence there is no probability that any of us will ever apostatize after we get to heaven. **Sickness** is the invariable precursor of death. If no ailment supervenes, death will never come. The **Tree of Life** is the symbol of perpetual immortality. Meanwhile, the very leaves of the tree are effectual palladium against the slightest ingress of spiritual ailment. This tree is a beautiful evergreen, forever exhibiting its magnificent, unbrageous foliage, demonstrating to the multiplied millions of immortal eyes the transcendent reality that health never wanes, sickness never comes, and death is unknown. Hence the leaves of the tree, in their fadeless beauty, are a universal guarantee that perfect health is the constant and everlasting blessing of the glorified state.

“**And there shall be no more CURSE.**” This forever settles the question of future probation. If there is any probation in the transfigured state, it will never be forfeited by transgression, as in **THAT CASE** the curse would inevitably supervene. “The throne of God and the Lamb will be in it, and His servants will serve Him, and they shall see His **FACE.**” This is a confirmation of the foregone conclusion that the New

Jerusalem, poised in the firmament above this world, having reached the glorified state, is none other than the city of GOD, where he in His glory occupies the effulgent throne of the UNIVERSE, and the Lamb that was slain and that liveth AGAIN shall FOCALIZE the adoration and admiration of glorified saints forever. Oh, how unutterably blessed to draw near and behold His face, all radiant with the love that brought HIM from heaven to die for us poor sinners! "His NAME shall be in their FOREHEADS." The glorious experience of entire sanctification is this day notable for its efficiency in the superscription of the divine cognomen on the countenance. If, in these mortal tenements, the divine glory so radiates from the countenance as to enable us to read people like we read books, who can calculate the brilliancy of that splendor which shall beam from the physiognomies of the glorified saints, illuminated by the effulgent presence of God and the Lamb?

"Night shall not be there; they do not need the light of a lamp and the light of a sun, because the Lord God shineth upon them, and they shall reign unto eternities of eternities." This verse climaxes John's glowing description of the heavenly state. He

winds up with the affirmation of the eternal reign of the saints. Not only this world marching on to the heavenly state, but one billion and one hundred and seventy millions of other worlds have been at least faintly apprehended by telescopic observation. Who can anticipate to what extent our Lord will use us in the administration, culture, and evangelization of these innumerable worlds? This glorious prophetic panorama winds up with these wonderful words: "Eis tous aionas toon aionoon;" i. e., "Unto eternities of eternities." These profoundly significant words define the reign of the saints in glory, the existence of God, and the duration of the lost and the wicked. Hence you see the ridiculous and nonsensical absurdity of Universalian dogmatism, which would refute the eternity of future punishment.

Thus winds up the wonderful panoramic, prophetic visions, which John saw on the Isle of Patmos. It is also the valedictory prophecy of the whole world, the celestial city and the glorified earth climaxes all. We now have fifteen more verses, constituting John apologue.

"The Lord God of the spirits of the prophets." The prophet in all dispensations is the called and sent

revelator of God's truth. God imparts to each one of His prophets a spirit peculiar to the work He has called him to do. Hence the infinite diversity of prophetic idiosyncrasy. The called and sent blood-washed, fire-baptized preachers of the gospel are God's prophets in the present age. Therefore, God is now showing them "the things which quickly come to pass."

"Behold, I come quickly. Blessed is he who keepeth the words of this book of prophesy;" i. e., the Book of Revelation. Most people take but little interest in Revelation. Of course, they forfeit this blessing. Are you on the constant outlook for the Lord's coming?

Here again John wants to worship the Apocalyptic Angel, of course misapprehending him for God.

Here we have God's positive prohibition of angel-worship. It is simply another form of idolatry. This prohibition sweeps Romanism from the field.

Revelation has been a sealed book for ages, for long centuries even rejected, repudiated as spurious, denied a place in the sacred canon, and laid on the shelf. At the present day God is giving His people



wonderful light on this book of mysteries. "Oh, how He is lighting it up to the "Holiness people!" The value of this book to the present generation is actually inestimable. Peter, James, Jude, Matthew, Mark, Luke, and Paul have all left us most brilliant prophecies, revealing the wonders of the latter days. But John transcendently climaxes all. But a youth when called to the apostleship, he enjoyed the nearest proximity to Jesus, leaning on His breast. He was permitted to live a whole generation after all the other apostles were dead and gone. Hence he enjoyed wonderful experimental maturity. His spiritual illumination was transcendent, and his prophetic interpenetration and perspicacity illimitable. All his apostolic comrades prophesied tersely and isolatedly. John gives us the grand and wonderful panorama, sweeping down the intervening ages, not only to the end of the present Gentile Dispensation, when the Lord shall come in His glory and reign in triumph through the millennial ages, culminating in the final judgment, the earth's cremation, and the end of time; but he sweeps right on, luminously revealing the re-creation of the earth and its ethereal environments, the glory of the heavenly state, when this world shall have been re-annexed

to the celestial empire, conferred upon the saints as a soldier's bounty, reminiscent of fidelity and valor during Immanuel's exterminating war against sin and Satan; the descension of the New Jerusalem into visible proximity, and the reign of the saints through all eternity.

"Behold, I come quickly, and my reward is with me, to give unto each as his work is." While our work is not the condition of our salvation, yet it is the measure of our reward in heaven. Consequently, the rewards of the righteous and the retributions of the wicked will be as diversified as their lives in this world. This declaration of the Almighty should present every conceivable incentive to do our utmost to help Jesus save the world. The smallest deeds of philanthropy, mercy and grace will receive an abundant reward in the good time coming. We should all substitute the expectation of death with the constant outlook for our glorious Lord.

Alpha and Omega are simply the first and last letters of the Greek alphabet. Christ is first and last in the plan of salvation. Himself is our salvation. He is all and in all. When you have Him enthroned in your heart, you are saved to the uttermost. God help us to

rise above creeds and sink out of self into Christ. So long as you keep your eye on Jesus, He will keep His hand on you. Then neither men nor devils can hurt you.

**The Seven Victories.** Rev. Chapter II, pp. 31-32-33. In this verse we reach the first overcometh in regeneration. In the description of these seven Churches we have the seven overcomeths; i. e., the seven victories which every soul must gain before it gets to heaven. These victories are revealed in the conclusion of the Spirit's message to every Church.

Number two is establishment in regeneration.

Number three is a glorious case of entire sanctification. In the wilderness, they ate the manna nightly falling on the land, which would breed worms and spoil in twenty-four hours. Thus the blessings received in the justified state are so transitory that we need a new one every day. In the sanctified experience, we live in the sanctum-sanctorum, where we have constant access to the manna hidden in the golden pot, which always keeps fresh and sweet. The white stone symbolizes solidity and purity, and the new name is sanctifier. Before we get sanctified, we only know Jesus as our Savior. When we enter the Valley of

Blessings, so sweet, the Holy Ghost reveals to us the Omnipotent Sanctifier. This is victory number four for the soul who keeps God's works to the end. God's works are regeneration and sanctification. To the soul who keeps these works to the end of the Gentile Age, till the Lord comes to reign, He will give him the morning star; i. e., Himself, to be his glorious King forever.

**NOTES TAKEN FROM DR. GODBEY'S COMMENTS  
ON REVELATION, CHAPTER II**

The soul so fortunate as to reach the fifth victory is arrayed in white garments, and shall walk with Jesus in His millennial glory. Probation passed, he shall never forfeit his royal inheritance.

Victory number six awaits the heroic soul far out beyond the millennium, fiery sanctification of the earth, its final renovation, and celestialization, when, in the oncoming heavenly state, the new Jerusalem shall come down to abide forever.

Here is the seventh and last victory, when Jesus shall have completed the mediatorial work, utterly exterminated sin and expurgated every stain from the polluted universe, banished Satan and all of his fol-

lowers into the outer darkness, beyond the ultimatuhule, where the combined illumination of one hundred and seventeen millions of glowing suns has never shot one cheering ray. After the din of battle has forever been hushed, and shouts of victory shall ring through one billion and one hundred and seventy millions of glorious celestial worlds, the happy soul that shall have reached this seventh overcometh shall be honored with a seat on the throne, and a participation of the divine administration as the subordinate of the triumphant Christ, to reign with Him amid angels and redeemed spirits forever and ever. Ten thousand times ten thousand incentives inspire the immortal soul to run, strive, and fight for these seven victories. Seven is the perfect number designating Christ Himself. So don't stop with sanctification, for that is only victory number three; but be a loyal candidate for the seven. Oh, glory to God for the seven overcomeths!

## REVELATION 22

"I am the root and offspring of David and the bright and morning star."

"And the spirit and the bride say come, and let him that heareth say come, and let him that is athirst come,

and whosoever will let him take the water of life freely."

### **NOTES BY COMPILER**

Now, my friends, if you have read this little book I pray the Lord that many of the words have taken a strong hold of your heart and mind and may God help you to think and ponder over these things and get a higher and better idea of the Lord's plan of redemption, and you all have my prayers, that through this work the Holy Spirit will show you the way, and the right way to the King's highway of Holiness and if you do not find the way and you are still in doubt I beg of you to put Jesus Christ to a test; cut loose from all your little and big sins and come to Jesus and tell him, "Here I am, Lord; take me; I make a full surrender of everything; I will do what you want me to do and be what you want me to be," and trust the Lord to take you and use you anyway, and promise Him you will quit all your sinning and throw to the wind all things you have been holding to and do this in great earnestness and the Savior will come into your heart. Trust him wholly, the same as you would trust your own dear Mother. He will not ask you to do anything

you can't do any more than your Mother would. For he has said, "Although a mother at times her child would forget, yet will I remember you." This is just what I did and the Holy Spirit came into my heart and is guiding my life.

J. J. MORGAN.



## **BOOK VI.**

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### **NOTES TAKEN FROM MINISTERS AND BIBLE SCHOLARS.**

The commencement of Book 6 is in part a corroboration of the five preceding books, although it produces new proof and more light on that Great Meeting in the Air.

The second part of this book is most wonderful. Read it all.

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trumpet of God and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the



Lord. Wherefore comfort one another with these words." 1 Thes. 4:16-17-18.

This heavenly meeting mentioned here in the Scripture text will certainly be the most wonderful that humanity has ever heard of. All the meetings that the Bible tells about are not in comparison to the great meeting that will soon take place in the air. Since humanity started to live on this earth there have been some wonderful meetings. That was a wonderful meeting at the time of the flood when all the people of the entire antediluvian world collected and met on the hill tops and mountain tops and looked over that world of water coming higher and higher on the hills, with the whole world under water except a few mountains and higher hills; this was a most wonderful meeting.

That was a peculiar meeting Abraham had with Melchizedek, who was without father or mother, beginning of life or ending of days, a priest of the most high God. He was a personage or an inhabitant from a celestial world come down into this sinful world to see how poor humanity was really living in Satan's kingdom; then Abraham had another most wonderful meeting when the two angels met him in his tent door

in the heat of the day. Take notice at first Abraham thought these two people were his neighbor herdsmen; they had the appearance of cattlemen not far away and seemed to be tired and ordinary men dressed in the herdsman fashion and Abraham rather insisted on them to tarry and take some refreshments; whether this was the eastern custom caused Abraham to act as he did or whether God gave him an inkling that these two men were more than they appeared, possibly the former and latter both were the real cause as the Bible says: "Abraham lifted up his eyes and lo two men stood by him and when he saw them he ran to meet them from the tent door and Abraham made haste and had water brought for them to wash their feet; and went into the tent and had Sarah knead fine meal and bake a cake and Abraham went out to the herd and had a young man dress a fat calf; and Sarah cooked it, and Abraham sat it before the men angels and they did eat and drink as any other mortal here." But prior to this verse above quoted which is Gen. chapter 18, verses 1 to 18 of Genesis says, "The Lord appeared unto Abraham in the plain of Mamre"; this was certainly a wonderful meeting; that the Great Eternal Jehovah and two angels came down and took on the appearance of men, with clothing of the cus-

tom of the country and talked and ate, then went down to visit Lot's family and Lot sat in the Gate of the City and saw the angels; thought them two men but Lot constrained them to go with him and Lot made them a feast and they did eat and laid down and stayed all night with Lot. Was not that a wonderful meeting?

There has been but a few angel beings ever come down on this sinful earth; but it is here to be seen that angels when they come down here have the power to show themselves just like the ordinary human, dressed in the ordinary style of that day.

John the Baptist had some wonderful meetings on the banks of Jordon, and that was a wonderful meeting at the Transfiguration of Jesus, Moses and Elijah on the mount.

Another wonderful meeting was at the day of Pentecost when the Holy Spirit came like a rushing, mighty wind and about three thousand souls were converted and there has been great gatherings both military and Christian all up and down the history of this old world.

But no meeting could begin to compare with this most stupendous meeting that is to be soon held in the

air when Jesus comes to take up his jewels. It is really the grand purpose of all that has been done by all Christian generations up to the present time was to prepare for the most wonderful meeting in the air.

Churches were organized and missionaries were sent to the ends of the earth. All this was done for grand purpose of this great meeting. The Great Jehovah saw this and laid his plans before the morning stars sang together.

The second coming of the Lord is the cream and emphatic doctrine of the new Testament. It is mentioned and referred to more than two hundred and fifty times.

A wonderful, fine, godly man had visitors one evening and their conversation drifted on the subject of the second coming of Jesus and he asked his guests if they thought Christ would come back tonight and they all said that they thought not, then he said to them, "Watch therefore for ye know not what hour your Lord doth come; therefore be ye also ready for in such an hour as ye think not the son of man cometh." Mat. 22:42-44.

The idea of people talking about the millennium coming before Jesus comes; might as well talk of fire in

an ice-berg or daylight not coming until the sun slides behind the western horizon.

The glorious millennium can not come until Satan is bound and pitched head long into the bottomless pit; nothing is more certain than the glory of God will cover the earth like the waters cover the seas, but this great blessing will not take place until after Jesus comes.

Now I am not in the habit of relating hair-raising stories but here is one that shows the average carelessness or blindness of parents. Away down in Florida in the timber lived a family; a father, mother and a beautiful little eleven-year-old curly-headed boy. One bright, warm day a friend came to visit the family and after a short visit the friend told of finding a bee-tree about a half-mile distant from the home of this family and they concluded it would be a fine day for them to go out and cut the tree for the honey. The father threw his ax on his shoulder and started and the little boy said, "Papa, can I go along?" The father said, "Yes, son, you can go with us." So they went out to where the tree was and the father went to work chopping the tree and after a little while the little boy said, "Papa, may I go play in the water in the lagoon?"

The father said, "Yes son, but do not go into any place where it might look deep; play close to the bank and be careful not to wade out as it might be deep." So the little fellow was playing, heaping up sand piles, making sand houses, picking shells up and talking and singing and all at once the father heard the child cry out, "Hurry papa." The father grabbed his ax, leaped over logs and ran to the rescue of his child; coming to the lagoon he saw the child floundering in deep water arms outstretched, with horror on his face, and said, "Hurry papa, an alligator has got ahold of me." A hideous monster had been sneaking around and hungry, lank and vicious had come up slyly while the child was playing and grabbed him by the leg. The father jumped into the lagoon and was about to drive his ax into the monster's head when he suddenly turned and lashed the water with his huge tail, like the screw of a great steamer and the little fellow cried out and said, "Hurry papa, hurry," and blood and foam told the story; the little fellow sank out of sight. When I heard that story it was so awful I could hardly stand the horror of it thinking, "My God, suppose the little fellow was my boy!" Now this is awful but there are influences in the world all around us nearly or just as bad as an alligator, tearing our

virtue, and morality asunder; our dear girls turn up missing all around us; every little while we hear of one missing; boys led off and girls sold into slavery, taken and locked up in Rome's prison pens and kept there for years and frequently for life for mere trifles, mostly trumped up by that clique, and people sitting around playing cards, drinking and reading novels or splitting hairs about some fool thing; is about what the great majority of people are doing. "Hurry papa, hurry!"



**NOTES TAKEN FROM THE GREAT EVANGELIST,  
REV. DR. G. D. WATSON'S ALLEGORY AND  
DEFINITION OF THE LAMB AND  
THE BRIDE.**

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This is the most wonderful picture and the most complete definition of this wonderful event I have ever found anywhere.

This is certainly as great or greater an event than the meeting in the air. It is so wonderful that a human mind can hardly comprehend it as the prophets have given it; but here it is made plain and it will be a help to all Bible students.

**THE MARRIAGE SUPPER OF THE LAMB**

And I hear the voice of a great multitude, like the voice of many waters, and the voice of mighty thunders, saying Alleluia, for the Lord God omnipotent reigneth.

Let us be glad and rejoice, and give honor to him for the marriage of the Lamb is come, and his wife



hath made herself ready.

And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of the saints.

And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. (Rev. 19:6-9.)

There are two women that are spoken of throughout the entire Scriptures. They are typical. A woman in the Bible always represents a religious company, not a nation; and there is always a church of the devil and the flesh, and a Church of God.

Paul says that Hagar represents the Church in bondage, under the law, and that Sarah represents the Church of the Holy Ghost, the spiritual Church, which is the mother of all spiritual children. Then there is a Jezebel Church which represents the bride of the Antichrist, or the bride of the devil. And then there is a Church of Zion, of the Holy Ghost, and, in Revelation, these two women reach their culmination. We find in the seventeenth chapter, the Church of the Antichrist, the Mother of Harlots, goes down in everlasting judgment and fire; and when the false woman

has been judged and taken out of the earth, God brings forward the true woman, the New Jerusalem, the Church of which Sarah is a type, and we have the coronation, the exaltation, the glorification of this Church, the Bride of the Lamb. But in this chapter, there is brought before us the great climax of all the centuries. There never will be such a time of joy and ecstasy in the history of the world as that brought forth in this chapter. It is the crown, the culmination, of the history of all God's true saints in all the ages.

There are several items I want to notice with regard to this remarkable Scripture. We want to notice, in the first place, who the Bridegroom is. This marriage is, "the marriage of the Lamb." The words of Scripture are divinely chosen. They are inspired. The Holy Ghost picks out the words, and picks out the way, and the manner, and the order, in which those words are used. God the Father is not the Bridegroom. The Holy Ghost is not the Bridegroom. There is one Father, and one Son, and one Holy Ghost. It is Jesus who is the Bridegroom, but the word used in Revelation is "the Lamb." Christ has many names and many titles in the Bible. God the father has four or five different names given Him, but the Son of God

has about two hundred names and titles. He is God's tongue, God's mouth, God's voice, God's language, God's alphabet, God's revelation; and so God's Son has about two hundred names and titles in the Scriptures, and every time that one of those names is used, it is always used in a proper sense. He is called a Lamb; that is the name spoken in connection with His marriage. There is a reason for this. It is a Lamb that suffers; it is a Lamb that sheds its blood; it is a Lamb that redeems the world; it is a Lamb that makes atonement. Christ, as Shiloh, does not make the atonement; as the Morning Star, He does not make the atonement; as Alpha and Omega, He does not make the atonement. Out of all the names that He has, it is Jesus, or the Lamb, who makes the atonement. Those are the two names that represent Christ in making the Godhead in touch with human nature. It is the Lamb that gives us the incarnation, the eternal God in flesh and blood. It is as the Lamb, that God incorporates Himself with the human race, and takes our blood and our flesh, and dies in our stead, and makes the atonement.

Who is the Bride? Here we find a great world of all sorts of notions—foolish, unscriptural notions. I do not know what your view is, but I know that the

Scriptures reveal very clearly who the Bride is. There are many who think that the Jews are to be the Bride. Many teach that the twelve tribes of Israel are to be the Bride. St. Paul declares that he desired to present the Gentile believers, as a chaste virgin, to be the Bride of Christ. The twelve tribes of Israel were God's earthly bride. He refers in Isaiah and in Jeremiah to the Jews being an earthly bride for Jehovah; that is true, but in those Scriptures there is not a single reference to eternity, nor to Heaven, nor to the resurrection, nor to the glorified state. The Scriptures teach that the Bride is to be a resurrected people, a glorified people out of those who are redeemed. Then, a great many teach that everybody who is saved will constitute the Bride. That is contradicted by every single passage in the Bible bearing on the subject. A king does not marry every woman in his empire. Jesus does not take for His Bride all who are saved. And if you will take the Scriptures and search every single passage in the Bible referring to the Bride of Christ, you will see there is a distinction between the Bridehood saints and those who are not the Bride. When God made Eve for Adam, Eve, there, was a type of the Bride of Christ; and when He made her, he did not take all of Adam's body, but He took a

rib. He did not take a bone from the foot, to be under Adam and trampled on as a worm, and crushed as a slave; He did not take a bone from the head to be Adam's boss and rule over him. God took a bone from his side, where the heart is, that she might be his equal, stand by his side, be on the same level—be a helpmate. And so God in all His ways acts with Divine wisdom.

God will save millions and billions of the human race. A great many more will be saved than lost. It does not look that way to us, but one-half of the race die under five years of age, so they are all saved. Thus God gets half the race anyhow, and how many of those who have reached the age of accountability, die penitent, we do not know. God only knows. So there will be millions and billions—"great companies" saved.

Among the saved, however, there will be many ranks and degrees. Not one church member in a thousand understands the Bible teaching on this line. People are astonished at the idea that there are ranks and degrees. There are more degrees in Heaven than there are on earth. William Bramwell got a vision, one day, of Heaven, and He said, "The Church will be astonished to find how many ranks there are in Heaven;"

rank after rank, more than they have in England, more ranks than there are in society, more degrees—thousands of ranks and degrees among those who are saved, Jesus says there are degrees in hell; some have few stripes and some have many stripes.

The Scriptures teach that the bride of Jesus Christ is a chosen company selected out from all the saved ones. There are certain words used in the Bible about the Bride. The Bride is called "The elect." Nobody else is. The Methodist Church, and the Baptist Church and the Presbyterian Church, and the Calvinists, and the Armenians have vied for years over a mere term. The Word "elect" always refers to the Bride, or those who are entirely sanctified. No one is elected until he is sanctified. St. Peter says, "Ye are elected through sanctification." Paul says, "God hath chosen" in—the Greek is elected—"God hath elected you to holiness." Not a word about justification. Jesus says the elect are those who pray day and night. How many church members pray day and night? I have searched every passage where that word is used. It always refers to being sanctified or being in the Bridehood. The old Calvinists taught that the elect are a certain number; Not one could be added to it, and not one could be

taken from it; and Oh, how the early Methodists did oppose that doctrine! In a sense they were both incorrect. It is true the elect are a certain number, and not one can be added to that number, and not one taken from it, but that does not refer to initial salvation. That means the Bride. There is a certain number that makes up the Bride, and as soon as that number is complete, Jesus will come. John says there are five ranks of the saved that he saw. First, the "living creatures." They take the highest rank—four living creatures, then the twenty-four elders. Now four here is a typical number, because the Word says they come from all nations and tongues and people. And then a chosen company from the twelve tribes—one hundred and forty-four thousand, and hope they will be among that number, but they will not, for God says they (the one hundred and forty-four thousand) are Jews—Israel—the twelve tribes of Israel. "Four," "Twenty-four," and "a hundred and forty-four"—they are all numbered, are they not? Now besides these there was a great company, millions and billions on billions that no man could number. Who were they? From all nations, and tongues and kindreds and peoples. Well, they are saved, but they are not numbered.

Now then, the Bridehood company is a company chosen from these vast millions and billions who are saved; and this Bridehood company must have certain marks, certain preparations; and when we consult the Scriptures and not the theologians we will get the light. King David, in Psalms 45, says he saw the King—that is Jesus, and he saw the queen—that is his Bride, sitting by His side dressed in the gold of Ophir. Her raiment was of wrought gold. She was “all glorious within.” That is the Bride sitting by His side. And then he saw many honorable women. Who are they? Her companions—saved ones. And the queen of Tyre was there. Who is she? A company of saved ones. And then virgins without number. Who are they? Saved ones. There are companies on companies, but outranking all these there is one company that is the Bride. She is the elect. Our word “chosen” means “elect.” When Jesus taught as recorded in the ninth chapter of Matthew, people came and said, “Jesus, Master, Lord, why is it your disciples are so happy, so full of joy, while the disciples of John the Baptist are so sad, mournful, have long faces? They fast and they mourn, and your disciples are so happy.” Jesus said, “My disciples are the children of the bride chamber.” Nobody goes in



there but the Bride. These are the words of Jesus. But millions and millions in the Church have never seen this truth. So, friends, the Bridehood are Brid-chamber saints. And all through the Scriptures we see that God loved the world, gave His Son for the world, to regenerate the world; Jesus loved the Church, gave himself for the Church to sanctify the Church. What for? That the sanctified Church might be without spot or wrinkle or any such thing. So Jesus, all down the centuries, has been searching for a company of saved ones to be the Bride. When Jesus went up on the Mount of Transfiguration, He did not take all the apostles. There was a selection. When He went up to be transfigured He took Peter, James, and John; they typify the elect. They were taken, and the rest were left. Gideon had thirty-two thousand soldiers. Every last man was a circumcised Jew, every last man was a church member—thirty-two thousand, and God made him divide, and he got ten thousand; twenty-two thousand turned back. That was one selection. Now God says, "Make a second selection, and you will get the elect." He made a second selection and got three hundred. Do you see it? And so all through the Scriptures you will find that the elect is a company chosen out from the billions who are saved. God

said to Moses, "Moses, the twelve tribes all belong to Me, they are Mine, but I have chosen Levi's tribe to be the first-born." (You find that in Numbers, Leviticus, Exodus). Now Levi was not the first-born child, he was the third son, but God says, "They are all Mine, but I will take one tribe to represent the Bride, to represent the elect. I will take Levi's tribe. They shall be holy, and teach holiness, and conduct worship," and Levi became the tribe that was the first-born. (The Bride is called First-born). The First-born Church represents the sanctified Church, the Church selected out from among the saved ones, the small Church chosen from the big Church, the small company chosen from the large company. That is the first-born. So the Bridehood saints are the Church of the First-born. Paul in Hebrews says that when you get the baptism with the Holy Ghost—not when you are converted—"Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn." You never come to the Church of the Firstborn until God sanctifies you. So there is a Church in a Church; there is an outer circle and an inner circle; and every Scripture bearing on this subject says that God has ranks and de-

grees, a rank in a rank, a circle in a circle, and the inner circle is the elect. That passage that says, "Many are called but few are chosen," means, many are called, many are converted, but few get in the elect company. So the Bride of Christ is a chosen number from the billions that will get saved.

Now, then, the Bride of Christ are those that accept the overtures of a Divine lover. Conversion does not put anyone in the Bridehood; but when a soul is born of God, Jesus begins to court him. He goes to this soul and begins to pay him attention and respect, to woo him and court him and lay down certain propositions to him. Will you take the narrow way? Will you suffer for Me? Will you do things for Me that other Christians do not do? John Wesley says, "I believe that Jesus, in some way, questions every child of God as to whether he will take the rugged way, or whether he will serve God in a general way, a good way, but not the highest way." And of all the millions who will be pardoned and saved, only a few will accept overtures of the Lover. The great mass of church members want to escape hell, and get to Heaven when they die. They may, but they are not the Bride. The Bridehood saints have their eyes on something far

beyond getting to Heaven when they die. Jesus courts every child of God, in the world, with the cross; and there are nails on it; and blood on it—the way He courted you and me. And do you know, friends, millions of people will be saved that were never won to Jesus as His Bride by that rugged courtship. Now right there is where the Apostle says, “Make your calling”—what else?—“and your election sure.” There it is: your calling is your conversion, the election is your sanctification, your place in the Bridehood; and you have to make them both sure.

“Make your calling and election sure.” God elects and we elect. It takes two to make the bargain, and God’s election and our election must go together. Those who are sanctified have yielded to the courtship of Jesus to be sanctified—to have the old man killed—cast out. The Bride of the Lamb, while here below, must live as He lived—must suffer, preach, pray, testify, endure, bear, and die like Jesus. Oh the millions and millions who do not see this! Very few will follow Him fully, but those few make up the workers of Jesus. The Bridehood saints are those who are justified, sanctified, and tried in the fire. Oh, friends it is a company that prefer to be like Jesus! They would

rather be like Jesus than anything else in the universe of God.

I remember when God courted me. I remember when Jesus Christ talked to me for several years. I remember what He said, "Will you do this?" Will you preach the second blessing, definitely, so folks can understand and receive it? Will you bear reproach? Will you consent to give up fine appointments? Will you take poor appointments. Will you consent to be hated, and lied about, and misrepresented? Will you give your wife and children over to Me, to live or die as I say? Will you turn your health over to Me? Give your finances to Me? Will you use your pen to write on holiness, and not on philosophy? (The way I was doing.) The Lord talked, and talked, and talked, Jesus courted me; and as fast as He questioned I said, "Yes, Lord; yes, Lord; yes, Lord; yes. And that is the way he courted me. Now that is a million miles different from conversion. It is hundreds of leagues beyond justification. Multitudes do not understand it. When Jesus comes to a converted soul, to court that soul, to get that soul to enter into everlasting agreement, to be sanctified, to be set apart, to be one with Him, to share His nature, His character, His destiny—that is

away beyond forgiveness of sins; and the ones who accept, make up the Bridehood company. When you are justified you become a candidate for courtship. When you are sanctified you become espoused to be the Bride of Jesus. You are not married but you are espoused. St. Paul says, "I have espoused you, not married you yet. And so, after you have yielded to the courtship of Jesus, He sanctifies you and gives you the Holy Ghost; that is the engagement ring. now, before that, you are one of the virgins; and there are millions and billions of virgins; but in sanctification you are espoused; and the baptism with the Holy Ghost is the seal, the bond, the earnest. That makes the first payment of what is to come—the inheritance. You know Rebecca, consenting to be the wife of Isaac, is God's chosen type. Eliezer represents the Holy Ghost, and he picked out the bride and did the courtship. Isaac did not marry the whole family; he picked out one girl from the family—one who was willing and obedient. That is a point—willing and obedient. When she said, "I will be his wife," Eliezer took out the engagement ring, took out jewels of silver and of gold and gave to her; and that was the engagement of the wedding. And so when a soul gets sanctified, he is espoused. If the engagement is so heavenly, so

sweet, so glorious, what will the marriage be! If all your shouts, and your joys, and your zeal, and your fire, and your ecstasy is simply the engagement, (that is what it is, according to St. Paul) what will the wedding be?

Now take another thought in this lesson, and that is, "The Bride hath made herself ready." There are three words always used in reference to the Bride being ready—justified, sanctified, and tried. Daniel says, "Many shall be purified"—the word signifies your sins washed away, "and made white"—that means sanctification, "and tried"—put in the fire and tried. Paul says in Romans, 5th chapter, first verse, sanctified by faith, and in the third verse, "we glory in tribulation also." John says three times in Revelation that the Bride was dressed in pure linen—that is justification, "clean"—that is sanctification, and "bright"—the word means dazzling, radiant. The Bridehood saints have the highest rank among the redeemed in glory, and here, today, you can choose your rank. "She hath made herself ready"—justified, sanctified, and tried,—tried in the fire. It is the blood that washes out the dirt, but it is the hot iron that takes out the wrinkles. "Without spot"—that is cleansing;

or "wrinkle"—that is the ironing process. The blood of Jesus washes out sin; but it is sorrow, suffering, temptation, agony, toil, long-suffering patience—it is fire that irons out the wrinkles. After Moses was saved he had to go through the fire. And Daniel, and the Hebrews, and Mordecai, and David, and Paul, and John, and Luther, and Wesley, and everybody else—every Bridehood saint in this world, of all nations, and tongues, and people, have had or will have to be tried, to go through fire. After being sanctified, God puts them under training, and they do not always understand His workings. Every Bridehood saint is baptized into His death. Just before Jesus was crucified He said, "I have another baptism to be baptized with." "What is it, Lord?" "It is suffering, it is Gethsemane, it is nails, it is crucifixion. I have a baptism to be baptized with." And here came the mother of Zedede's children saying, "Lord, won't you let my two sons, John and James, be your prime ministers, and sit, the one at your right hand and the other at your left?" What does that mean? It means to be of the bridehood saints. Jesus says, "I don't know. I cannot tell about that. Can they drink the cup that I drink?" Everyone who will have a place by the side of Jesus in the Bridehood has to be baptized into



His death. And so friends, baptism means death. It means more than sanctification. It means a baptism of martyrdom. The Bridehood saints are martyrs. They are not all killed, but they are willing to be killed; and if you are not willing to die for Jesus, you will not get into the Bridehood.

The Bridehood saints have a brilliancy. They are like Moses. There is a light Divine in them. They are like Stephen. The Bridehood saints are not only justified and sanctified, but God puts them through the fire. The tears you shed, the sorrows you have, the aches, and the pains, and the toils, and the solitude, and the loneliness, and the trouble, and the temptation you go through—these things do not wash your heart pure; but they iron out the wrinkles; they put a shine upon your soul; they put a whiteness and a brilliancy there. And so the Bride made herself ready, and she was dressed in clean linen—justification; in white linen—sanctification; and in radiant, dazzling, shining linen, which is the mark of suffering and sorrow.

The time of the wedding has not come yet. The marriage does not take place when we are first caught up in the sky. Many people think that the marriage takes place as soon as we are caught up. In Revela-

tion, chapter four, the door is opened, and John is caught up. He is our representative. But the Bridehood saints must be judged. Every human being in the world must be judged; the wicked for their sins and the righteous for their rewards; and God will not let you know the crown you will get until you are judged. The judgment of the saints decides what your reward will be. It decides your crown, the size, the weight, the glory of it. It decides your rank in the Bridehood company, it decides your place in the City of the living God. There is order, and method, and accuracy in all of God's works and ways. And so the Bridehood company are caught up, and they are judged, and the tribulation comes on the earth; and just before Jesus comes down to chain the devil, the wedding takes place, (see Chap. 19), and the hallelujahs go forth.

Now the next thought is, the marriage. This is a word the Bible does not describe. The secret things belong to God. God has not revealed the marriage. He has revealed the engagement, He has revealed the banquet, He has revealed the bridal procession on white horses; but marriage with Jesus Christ is not revealed, except in a type. Marriage is union. It is

where two bodies are made one flesh, or it is where the soul and God are made one spirit. When God made the Tabernacle, through Moses—Moses made it—it was dedicated, and when God came down in a cloud of glory, Moses and Aaron could not stay inside. The glory of God filled it. God came down and took possession of His Tabernacle. That is the only type we have of marriage—Jesus descending upon the elect saints, and being one with them, one heart, one mind, one thought, one joy, one grace, one beauty, one glory. So there will be a union of ecstasy and joy, and bliss, and vision, and honor, and glory beyond all our dreams in this world. Oh, the honor, the glory of having Jesus take absolute possession of our glorified bodies, our glorified souls!

Now, the next thought in the lesson is, the guests who are invited: Blessed are they that are invited. Who are they? They are the millions and billions who are not in the Bridehood. If all the saved ones were married, where would be the guests? There is the Bride, but there are also millions and billions of guests. The Bible says, "The virgins her companions follow her." You will find that in the 45th Psalm. And so they are invited, all the saved ones are there. There will be

one crowd, one company, one banquet, one glorious feast; but the guests are the millions of those that are not the Bride—all the infants who have died, the millions and billions, they will all be there, our children who have died and gone on ahead of us, and those who are not the Bride will be there, every saved one will be there of all ages, and all generations. Oh, the sight, the sight, the sight! The blue sky will have to expand, and great blue fields open up to make room for the countless millions that will be invited to that glorious supper of the Lamb? They will all be there! One company, one Heaven, one God, one Father, one Bride, one wedding feast, but there will be billions and billions that will be invited to partake of the feast who are not in the Bridehood.

Now the last thought is, the Banquet, the Supper of the Lamb. It will be a real banquet. We will eat and drink. When God fed the Jews on manna, the Bible says He gave them angels' food. It was angels' food, so the angels eat. Jesus and the angels ate Abraham's dinner under the oak tree there at Beersheba. And Jesus ate and drank after His resurrection. And so the marriage supper will be a banquet, and Jesus says, "I will make you to sit down, and I will come

forth and serve you."

Now, at the last supper, after eating the passover (the passover is one thing, and the last supper is something else) Jesus passed around the bread, and said, "This is my body." My body is a loaf of bread, and I am going to break it tomorrow, and now this bread I break represents my body. "This is my body, my flesh of the new covenant." And then He took the cup of wine and said, "All of you drink this. This is my blood. It is in my veins now, but I will spill it tomorrow on Calvary for you. I will not drink this grape juice now." "Why not, Lord? why you have been drinking grape juice ever since you were a child." "I will not drink it now, but you drink it. I will not drink any more grape juice till that day when I shall drink it new in my Father's kingdom." Away back in the Old Testament God said to Moses, "Moses, if any one wants to make a vow of a Nazarite he can do it." Every man is a free agent. God does not compel a man to make vows. In the Old Testament, under the law, a man could make a vow; and the Bible says, if a man takes a vow of a Nazarite he shall take it for a month, or a year, or two years, or a lifetime. Make your own choice. But, says God, if a man takes a vow

of a Nazarite, he must never touch anything that comes from the vine, drink no grape juice, eat no grapes, and dried grapes. You will find that in the law. A man must not take anything from the vine, if he takes the vow of a Nazarite. "But," says Moses, "When the vow expired, then he can drink wine again." Jesus Christ at the Last Supper took the vow of the Nazarite. He says, "You drink this grape juice, but I am going to die tomorrow, and I am going to take the vow of a Nazarite; and I will never taste grape juice till the vow has expired on the wedding day; and when the wedding day comes, then my vow will be expired, and then I will drink grape juice again with you in my kingdom." Oh, glory be to God for the sublimity, and the glory, and the sublime reality of things Divine! And now everybody in the world, who is justified, can be in the Bridehood number, if they will pay the price. Let Jesus court you, make a complete consecration, and follow the Man of Galilee all the way, and thereby make your calling and your election sure. God grant that we may be among the number, for Jesus' sake! Amen.

## THE SECOND WORK OF GRACE

By Evangelist A. M. Hills.

God's Holy Word was not written simply to give the world some elegant literature. Beyond question it is the noblest collection of prose and poetry that was ever bound together in one volume. Sir William Jones, who mastered twenty-eight languages and had the literature of the world under his eye, wrote, "I am of the opinion that the Bible contains more exquisite beauty, more morality, more important history, and finer strains of poetry and eloquence than can be collected from all other books in whatever age or language they may be written." But, the "King of books" was written for that end; it was written to save our souls from eternal ruin. If, therefore, we can find that it teaches and commends to us a second work of grace, it will be conclusive evidence that there is an urgent need of it.

We will begin our examination with the Old Testament. Probably no one has ever questioned the genuineness of the prophet Isaiah's piety. His youthful bosom glowed with the fervor of devotion to God. Yet one day he had a vision of the holy God, in His holy Heaven, being adored by the holy angels, who reverently veiled their faces before His awful pres-

ence and cried, "Holy, holy, holy is Jehovah of Hosts!" He fell before the Lord and cried: "Woe is me! for I am undone; because I am a man of unclean lips; for mine eyes have seen the King, Jehovah of Hosts." The vision had put him under awful conviction for holiness! Then the Holy Ghost fire was put upon him, and he was purged of sin. (Isa. 6:1-7). We venture the assertion that if that young prophet needed this "second blessing," every preacher in this world needs it and should have it today.

It was promised in Isaiah 1:25, "I will thoroughly pudge away the dross, and take away all thy sin,"—the inbred sin of the heart." Malachi foretold this of Jesus: "He will sit as a purifier of silver, and He will purify the sons of Levi, and refine them as gold and silver, and they shall offer to Jehovah offerings in righteousness." (Mal. 3:2-3.) This was the most religious tribe of all, that continually served the Lord in His temple; but God wanted them sanctified by the purifying fire of God.

In the New Testament, this prophecy was repeated by John the Baptist: "I indeed baptize you with water . . . He shall baptize you with the Holy Ghost and fire." This prophecy was fulfilled at Pente-



cost, when Jesus baptized with the Holy Ghost fire; and Peter said it "purified their hearts." (Acts 15:8-9).

Jesus said of the disciples in the upper chamber, on the night before His crucifixion: "The Father himself loveth you because ye have loved me, and have believed that I came forth from the Father." "Thou gavest them me, and they have kept thy word." "They believed that thou didst send me." "I pray not for the world, but for those whom thou hast given me; for they are thine . . . And I am glorified in them . . . The world hated them because they are not of the world, even as I am not of the world." What a tribute to the piety of that little band of followers, from the Son of God Himself! Yet He prayed: "Sanctify them." They were then already Christians, but Jesus prayed that they might be sanctified Christians. (See John, Chaps. 16 and 17.)

Just before Jesus ascended, His parting words to the disciples were: "Tarry in Jerusalem and wait for the promise of the Father, which ye heard from me; for John indeed baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." (Act 1:4-5).

Would God give such a charge as that to unregen-

erated sinners? It is unthinkable. They were Christians, and had the spirit of obedience; and they went into a ten days' prayer meeting, waiting on God for the Holy Spirit. Unconverted people would not have done that. They would have had a concert or a picnic or a dance! But these Christians held a continuous prayer meeting for ten days.

And suddenly the Holy fire fell! It burned the unholy ambition out of James and John. It burned the chronic doubting out of Thomas. It burned the fretting impatience out of Martha. It burned the cowardice out of Peter, and made him come to his own, and be a rock for God. It burned the timidity and self-seeking out of them all, so that they would henceforth "be one," united in the service of Christ for the spread of holiness in a wicked world; Oh, it burned and burned until it burned up their carnality and their disloyalty to Christ, and their selfishness and their pride of place and position, and made them sanctified,—clean, and pure, sweet and gentle, and Christlike! It not only consumed the dross out of their beings, but the fire tarried to melt them into the Divine image and burn in them with the quenchless flame of Heavenly love. With fiery zeal they threw themselves and all their posses-

sions into the one great enterprise of taking this world for Christ, happy even to die the martyr's death for Him who had died for them. It was this for which Jesus prayed; and the prayer was answered in regard to those who filled the upper chamber, and should be answered in all Christians.

Deacon Philip went down to the city of Samaria, and preached Christ unto them. A great revival resulted, "multitudes" were converted, and there was much joy in that city. (Act 8:4-8). A genuine revival of religion always brings joy. But when the apostles in Jerusalem heard of the great success of Philip's ministry, they hurriedly sent Peter and John down to Samaria, that the converts might receive the Holy Ghost—the second work of grace.

Cornelius was a "devout man," and "all his house." His "prayers were heard," his alms "accepted," "he feared God and worked righteousness" and was "acceptable to Him." But an angel told him to send for Peter and Peter had a vision telling him to return with the servants of Cornelius to Caesarea. What was this for? That those Italian believers might receive "the gift of the Holy Spirit"—the second work of grace (Act X.) How concerned God was about it! And

how He still desires all Christians to "be filled with the Holy Ghost!" St. Paul went to Ephesus "and found certain disciples," in all about twelve men. His first question to them was: "Did you receive the Holy Ghost when ye believed?" He called an altar service, when they told him that they had not so much as heard of the blessing, and he laid his hands upon them in prayer "and the Holy Ghost came on them." There are a multitude of churches now, just like that little church, whose members never have heard anything about the baptism with the Holy Spirit for heart-cleansing. They do not know that there is a second work of grace, for their pastors have never told them.

And all the while the Holy Spirit is pleading "with groanings, that cannot be uttered" to be permitted to come into the hearts of His children with His holy cleansing fire to consume the dross, and littleness, and carnality, to clothe them power, and send them out equipped and panoplied for the world-wide victory.

### **THE LIFE OF THE SANCTIFIED.**

**By Rev. E. West.**

"I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the

olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scene thereof shall be as the wine of Lebanon." (Hos. 14: 5, 6, 7.) In these verses we have a picture of God's own people, His peculiar treasure. First, we find that they are a pure people, for they shall grow as the lily. Their purity will not be dependent upon their surroundings but like the lily that springs from the bottom of the pond, pushes its way up to the surface of the water, and appears in shining whiteness in the golden sunlight, so His people, although they may live in a world full of sin and wickedness, having within them the principle of purity which shines out in its whiteness, blessing and glorifying the place where they may be found.

Then we find that they are a strong people, for "he shall cast forth his roots as Lebanon." The cedar of Lebanon strikes its roots deep into the earth, so the roots extend as far below the ground as the tree towers into the air; this is sometimes as high as seventy feet. Thus the Christian, planted deep in the soil of God's love, his roots ever striking deeper, as a mighty tower of strength, cannot be moved; the winds may blow, the storms beat upon his head but it does not

effect him; the greater the storm the firmer his hold.

Third, they grow:—"his branches shall spread." The cedar of Lebanon not only attains the great height of seventy feet; but is from forty to sixty-three feet in girth. It did not reach this size in a few years; but for centuries it has been growing, growing. So the Christian does not reach maturity at once, but slowly, almost imperceptibly he grows, sometimes not conscious that he is growing, indeed giving no heed to the process, only intent on using the life imparted to him from above. What a marvelous creation he is! And as the pigmies of this world draw near and look up, up to his height, and try to measure his tremendous girth; finding it an impossible task, they withdraw in wonder, because they cannot understand his greatness. The cedar grows on the heights above all other arboreous vegetation. How like the Christian who dwells in the heights of God and walks upon the high places!

Then we notice the beauty of the Christian. "His beauty shall be as the olive tree." The tree has a gnarled trunk, smooth ash colored bark, and slender gray-green leaves. The leaves ever changing in their rippling beauty, have for those most familiar with

them a charm that nothing else possesses. What imagery can be better descriptive of the beauty of holiness, as exemplified in the life of a saint of God—The Word says, "From glory to glory," new loveliness constantly being developed by the oil of the grace of God. His beauty like that of the olive is rugged, giving the impression of vigorous growth; it is not the delicate beauty of the lily; but rather the tenacious representation of life and strength as found in the trees of God: "The trees of God are full of sap." Our next text tells us: "his smell as Lebanon." There is nothing about the Christian—one who is indeed numbered with His sanctified ones—that is not attractive. His life sheds forth a precious aroma. Ah these lives broken like Mary's box of ointment and filling the whole house with fragrance!

Then, the effects of a life so-lived before others, what shall it be? Hosea tells, "They that dwell under his shadow shall return." The backslider will become so hungry for this salvation, that he will find the way to Father's house that he may once more be seated at His table and enjoy the dainties—honey, oil, wine, finest of the wheat, and all the others, free to every child of God for the taking.

"They shall revive as the corn." I quote from Clarke. "After the corn has been a short time above the earth, in a single spike, the blades begin to separate and the stalk to spring out of the center. The side leaves turn back to make way for the protruding stalk, and fall, bending down to the earth, assuming a withered appearance, though still attached to the plant

. . . No one unacquainted with the circumstance, could entertain any sanguine hope of copious harvest. In a short time other leaves spring out; the former freshen, and begin to stand erect, and the whole seems to revive from a vegetative death." How beautiful and fitting is the figure! Not only will the backslider be reclaimed, but the children of God will be revived through the influence of this Godly life. Increased life and vigor will begin to be manifest in those who love the Lord as they are brought in touch with this sanctified soul. They "shall grow as the vine," putting forth leaves, and luscious fruit, not only becoming a thing of beauty but productiveness. And he too, will give forth an odor like the wine of Lebanon, which is especially noted for its aromatic smell.

Are we living up to our privileges in Christ Jesus?  
Are we pure as the lily, strong as the cedar, as sturdy



and luxuriant in growth? Is our beauty as that of the olive tree? Do our lives give forth the fragrance of the cedar of Lebanon? Are backsliders reclaimed, His people revived? Is the world made better because we are in it. If not, it is possible that it may be. God tells us how all this may be brought to pass. "I will be as the dew unto Israel." We do not need to suffer from drought or draw our water from broken cisterns. God has promised that He will water us Himself, not by means of intermittent showers, but daily shall His dew descend upon us, keeping us ever verdant, vigorous, and beautiful. Let us live in the place where continually His life may be imparted, where His beauty may be put upon us, and where He may be able to use us in helping others to a broader, full life in Him.

"Grace be unto you, and peace from him which is, and which was, and which is to come, from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father ;to him be glory and dominion for ever and ever. Amen."

PERFECT LOVE

By F. M. Lehman

Lord, give us perfect love!  
Take out the dross and tin;  
Let holy fire burn false desire—  
Make pure within.

Lord, give us perfect love!  
We need it, blessed Lord;  
Teach us to yield, and how to  
wield  
The spirit's sword.

Lord, give us perfect love!  
To make us truly kind;  
Take from our heart the bent and  
smart—  
The carnal mind.

Lord, give us perfect love!  
This, this we need the most;  
O take us through, and save us to  
The uttermost!

Lord, give us perfect love!  
For this the Savior died;  
Let those we win from ways of  
sin  
Be sanctified.

Lord, give us perfect love!  
We need it all the while;  
We need this grace in ev'ry place  
And weary mile.

Lord, give us perfect love!  
All through and through Divine;  
O let Thy love from Heav'n above,  
Upon us shine!

Lord, give us perfect love!  
That we may holy live;  
That friend and foe may ever  
know  
We can forgive.

Lord, give us perfect love—  
Cleanse heart and head and  
hand!  
That those who grope may see  
and hope  
And understand.

Lord, give us perfect love!  
We need this grace the most!  
Let tongue confess, let all pos-  
sess  
The Holy Ghost.

KEEP THE MUSIC RINGING

Keep the music ringing,  
In the trusting heart,  
Close to Jesus clinging,  
Praise will ne'er depart.  
Chiming with life's story,  
Silver tones of peace,  
To our Savior's glory,  
Let them never cease.

Keep the music ringing,  
Let the joy notes flow  
Like a fountain springing,  
Lit with heavenly glow.  
Sing His love constraining,  
As you pass along  
Till His knowledge gaining,  
Others learn your song.

Keep the music ringing,  
Let it gladness bear,  
Consolation bringing  
In a world of care,  
Sing of help availing  
In the thickest fight,  
Sing of grace, unfailing  
In the darkest night.

Keep the music ringing,  
In the house of God;  
Worship Him with singing,  
Tell His love abroad!  
In His holy dwelling,  
In the courts above,  
O, what strains are swelling,  
Raptured hymns of love.  
—Sel.

## **FAREWELL**

We must say farewell, for our paths divide,  
On the shore we stand, while you cross the tide;  
But for those who go, and for those who stay,  
There's the Lord's own presence from day to day.

### **CHORUS**

Farewell, farewell, it must be well,  
We are safe in His blessed keeping;  
As forth we go, His fields to sow,  
We shall meet at the time of reaping,  
As forth we go, His fields to sow,  
We shall meet at the time of reaping.

Tho' we say farewell, and the partings come,  
They are only steps on the journey home;  
If we cannot gaze on each other's face,  
We may always meet at the throne of grace.

We must say farewell, it may not be long,  
E'er we sing together another song;  
For at any moment He may return,  
Then our partings will to a meeting turn.

We have talked together of Him we love,  
We shall better speak when we meet above;  
And shall oft recall in those glorious days,  
How we met on earth and we lisped his praise.

May the Lord be with you and richly bless,  
May He keep you safely from all distress;  
May He cause His face on your path to shine,  
May his own sweet peace be both yours and mine.

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**—J. J. MORGAN.**

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